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The Cathedral Edition

THE WORKS OF THE RT. REV.
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SECOND BISHOP OF FOND DU LAC

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CATHEDRAL, FOND DU LAC


IN EIGHT VOLUMES
VOLUME VIII

MCMXIV

TO OUR ADORABLE LORD
AND ONLY SAVIOUR

JESUS CHRIST

THIS RECORD OF THE LIFE, LOVE AND WORKS
OF HIS DEVOTED SAINT
IS REVERENTLY INSCRIBED



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ADDRESSES AND SERMONS

BY

THE RIGHT REVEREND
CHARLES C. GRAFTON, S.T.D., LL.D.
BISHOP OF FOND DU LAC

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ADDRESSES
TO THE
ANNUAL COUNCIL OF THE DIOCESE
OF FOND DU LAC

ADDRESSES
TO THE
ANNUAL COUNCIL OF THE DIOCESE
OF FOND DU LAC

1889

MY WELL-BELOVED PRESBYTERS AND MEMBERS OF THE
LAITY:

THE controlling providence of God, which brings to pass His own predestinated purpose, has brought us together in the highest and most sacred relation known in the Church. Through your loving instrumentality God saw fit to call me to be over you in spiritual things, as your overseer, your Bishop, an Angel of the Church, an Apostle of the Lord. The good will and primitive order, and the harmonious action seen in your special conventions, tell of your own high estimate of the Church's inheritance, and of the reverence and brotherly charity by which it is preserved. The studied care and unstinted service with which you prepared the manifold details of the solemn consecration service came from hearts which had made the glory of God their highest aim and held as most dear the Catholic faith.

On the feast of S. Mark, April 25, here in this your

Cathedral, according to our Church's order, I "*sacerdos vere indignus*" was gathered by apostolic hands into Apostolic Fellowship.

The relation of the Bishop and Diocese was then established between us. You, dear brethren, have become my care; your interests are mine, your advancing holiness my concern. I must watch over you, as you of the Clergy, for them under you, as one who must give account. The responsibility to which your love has called me is made simple by His grace, to whom alone I look, and will be bearable, I doubt not, through your loyalty and prayers.

Ere we consider our common future, I would follow your example when on the day of election you resorted to the resting-place of my predecessor, in prayerful remembrance of himself and his work. It is well to unite ourselves with those who have gone before. He was well skilled in theology, and an earnest upholder of the Church's sacramental system. He was an excellent administrator and a faithful and wise Bishop. He was of high spiritual attainment and one who taught by the most persuasive of all eloquence, that of example. It is especially animating to have been called to succeed one so true, of such undaunted faith, of such patient wisdom, so untiring in labor, so tenderly considerate of others' welfare, so heroically forgetful of himself. Others have spoken of him with better eloquence than belongs to me. Wreaths of fairer beauty have been laid upon his tomb. But none with opportunities like my own could have valued him more or learned

more greatly to love him, or more truly call him friend. There are words of his, of counsel and encouraging sympathy, and which were almost prophetic, which I can never forget. I succeed one who laid grand and broad foundations, and my best hope is to build somewhat thereon. History is crowded with the names of the great. The world builds its pyramids and monuments, and erects its statues to its heroes; with magnificent pomp it bears them to their burial. It celebrates with clangor of bells and roll of drums their natal days, or marks their centennials. But the saints are hidden. They die and angels form their cortège. Lovingly they are gathered to their rest. Death does not separate us, rather it unites. They plead with God on our behalf. Their works live after them, even as this Cathedral rises beside the resting-place of your first Bishop, and forms the headstone of his grave.

DIOCESAN WORK

The strength of a Diocese lies in the way its parish work is done. The agencies and methods of developing a parish are now as different from those of a past generation as modern machinery in our factories and the architecture and furniture of our modern households differ from the factories and homes of our forefathers. One and unchangeable indeed is the Catholic faith. The Church has received it from the beginning. She cannot alter it; she cannot detract from or add to it; but she has

ever been ready to adapt herself in her administrations to the needs of the times and invent methods and machinery, if she did not possess them, to win souls to God. I believe my Clergy are fully alive to the requirements of our age; and I will not enter into details concerning parish work, or the Church's worship. I would only impress upon them that success is the daughter, not of genius, but of systematized labor; that we of the Clergy are bound to be as regular and painstaking in our daily duties as the lawyer, the banker or the mechanic; and that you of the laity are failing in your high privilege if, in addition to your offerings, you do not further the Church's work by your personal co-operation. Let us so provoke one another to good works that it shall be a note of the Diocese that its Clergy are conspicuously working Clergy, and its laymen self-sacrificing and devoted Churchmen.

THE MISSION FIELD

In the missionary field of the Diocese — if any part can be called so where all is missionary — we find presented all the great religious problems of our day. I do not intend to discuss or theorize about them. I want to go to work and I ask you to help me. Let us begin in a practical way. In the selection of Clergy to add to our number I shall aim at getting the best. I have already refused to admit some as candidates for Holy Orders, and have rejected the proffered aid of some in them. Our missions may have to wait a little longer than we would

like for Clergy, but I am sure you will agree with me that efficient work will more than compensate delay. In regard to the support of the missions I mean to act on the business principle of not promising what I am not able to provide for. We have a certain income, viz.: A certain sum entrusted us by the general Church, and know what we may reasonably, from other sources, expect to raise. I do not intend to go, in my plan of work, beyond what this will provide for. This is not to be wanting in faith. We have a very rich Father who will give us all we ask for when we fulfil the conditions He has revealed of successful prayer. These conditions are the seeking first His glory, and not our own; union with the oblation of our crucified Lord by our own acts of self-sacrifice, by trustful submission of our wills to Him; so exercising our faith He will give us all that He knows we need; and what He trusts us with we can check upon. The laity may therefore trust me not to embark upon a sea of uncertain enterprises.

While I ask the Clergy to be conspicuous examples of diligence, it is not too much to ask an honorable laity to be prompt and businesslike in the payment to their Clergy of their hard-earned dues, and generous in sustaining the well-trying servants of their Lord.

A GENERAL MISSIONARY

I am glad to announce to you that by liberal efforts outside the Diocese, provision has been made this year for the service of a general missionary for the Diocese. I need not ask for him and his your

kindly and considerate welcome and assistance in the discharge of his duties upon his missionary journeyings. In planning out the work of the missions, which I expect to do with the aid of the Missionary Board, I would respectfully ask the assistance of my Clergy. I want to meet you after the session of Council by way of conference, that I may profit by the information you can give me of the mission districts lying about your various parishes, so that the general plan of operation may be the result of our united counsel, and our interest deepened in the general Diocesan work.

In addition to the visitation of the parishes, which falls to the work of the Bishop, I desire also to aid you, as far as my time and strength will allow, in holding special services for prayer, and giving spiritual instruction — such services as have come to be known in our communion as keeping quiet days or days of prayer. I know of no better way of building up, as it is called, a parish or a Diocese. I have not come among you with any schemes or plans respecting the building up of Diocesan institutions. My first great desire is to deepen the spiritual life of my people, assured that if we are growing in holiness we are doing the work most pleasing to our Lord. It is not by the extent of spiritual work or the number of souls reached by preaching that its value is to be reckoned, but rather by its intensity; it is the detached and saintly souls who have ear with God, who have power with God, and who bring down blessings from Him.

There is one alteration in the order of our Council's business, which, borrowed from the experience of other Dioceses, I would bring before you for consideration. It would save much time for the Council and enable it to enter earlier in the first day upon its work, if by rule it was called to order at nine o'clock or half past nine A.M. The calling of the names of the clerical members, the appointment of a Committee on Credentials, the presentation of their certificates by the lay delegates, might be the first business. The celebration of Holy Communion would then follow, during which the Committee on Credentials would perform its work, so that immediately after the Communion, say at half past ten or eleven, the Council could proceed to its deliberations. It would not be unlikely by such a change of rule that we should be enabled to complete the whole, or nearly all the important work of the Council in one day.

CONCLUSION

I have not spoken to you of matters external to the Diocese or upon any religious question of the day. The first thought of my heart and yours, is the tie which has been formed between us and the work we have here by God's grace come to do. In you of the Clergy, I know I shall find loyal and loving supporters and coworkers in things of the Lord. Let us, dear brothers, remember that the secret of spiritual success as revealed to us by our Lord lies in this: An oblation of self to God, in union with Christ's great self-sacrifice, a mind en-

riched and molded by His holy word and the teaching of the Church and a life of prayer.

In you of the laity the Master has many lives as dear and as consecrated to Him as my own. Through much tribulation and distress and trial and sacrifice the Diocese has been brought on by your assistance to its present prosperity. Be not discouraged by any apparent difficulties. Difficulties are only incentives to noble minds; they are sources of increasing faith to humble souls. Take an interest in the growth of the Diocese as a whole. Put the two mites of your body and soul into the treasury of the sacred heart of your Lord, and work for His interests in the spirit of an entire consecration. Listen to a parable. Beside the hillside's barren, rocky waste, the Great Teacher walked with His disciples. Their hearts were heavy with disappointed expectation. "Is it not three months," so came the words, "and then cometh harvest? lift up your eyes and see." The natural man, the natural eye as it gazed around, beheld only the barren plain. But to the dimly illuminated eye of faith, that rocky, stubborn field was already white unto the harvest. In reliance on His word the Apostles went forth, putting their sickles into air, and so gathering the mighty harvest in.

1890

MY WELL-BELOVED CLERGY AND LAITY:

GRACE be unto you, and peace from God our Father, and the Lord Jesus Christ.

We give thanks, that we are enabled to meet together after the first year of our Episcopate which has been so rich with heavenly encouragement.

We have come to know each other somewhat better, and have grown closer together by mutual trust and cooperation. Throughout the diocese there has been a general awakening of zeal for the Church's interest and a quickening of the spiritual life. We owe this to the many prayers and almost continual intercessions which have gone up on our behalf both within and without the diocese, and to the hearty, united, and loyal support which you, my brethren and sons, have given me.

Where charity rules, obstacles vanish. As prayer increases, gifts descend. Cultivate this charity yet more. Guard this apostolic "Cor Unum" by mutual forbearance and concession, so will God be enabled to accomplish through our instrumentality results mightier than those for which we even dare to pray.

While we can but be thankful for tokens of material prosperity, our heart must not be attracted from its gaze on that which is of supreme importance, the building of the spiritual temple.

That can best be done, my brethren of the Clergy, by first deepening our own spiritual lives. And

here I would acknowledge the receipt of the communication made me by a large number of you, asking for a Clerical Retreat. I trust the custom of our yearly meeting together for spiritual exercises and meditation will soon be established in this as it is in other Dioceses. If possible I will make arrangements for holding one this autumn, of which you will receive notice. And I think at such time it will be profitable for us also to consult together as to the best means of extending Christ's kingdom.

The Diocese has much to be thankful for, and however crippled by want of material wealth, its poverty brings spiritual blessings. There are no large towns. Many who have acquired wealth out of our forests and mines have removed elsewhere to enjoy it. A large portion of the pledges for the support of the Episcopate, upon which the General Convention allowed the formation of the Diocese, were never redeemed. While other missionary Dioceses not having attempted an independent jurisdiction are not only supported by the Church, but can secure a grant of \$20,000 on the raising of \$10,000, our Diocese, which has nearly made good that sum, can receive nothing. My predecessor once said to me that he was the first and he feared he should be the last Bishop of Fond du Lac.

But this is not repeated by way of discouragement. By the steadfastness of those Clergy who have held their posts in the midst of great privations, and the constant liberality of our laity, the Diocese has not only lived, but is hopefully developing. If

our towns are not so large as those elsewhere, this is our spiritual advantage. The strength of the Church lies in its small villages. In the great cities the din and whirl of its marts, and the excitement of its social life, absorb the heart's interests. In them religion has only a tolerated and subordinate place. In quieter places the Church and its services become the center of the interior life, and it is from hidden places like Bethlehem and Nazareth that religion issues with special power. Take courage. It is in deepening the spiritual life in the few that the greatest work is done for God. The real result of our labors cannot be catalogued or invoiced. Exercise yet greater confidence in God. Just as we die to self and work in loving concord, will God work effectually through us. It is through the weak, the humble, the loving, God can do great things. Believing that He has large and hidden purposes for His Church, which we can lovingly trust, let us faithfully stand in our appointed lot, and with enthusiastic patience and unconquered hope, build on the old foundations of the Catholic faith, and labor for the souls of men.

1891

MY WELL-BELOVED CLERGY AND LAITY OF THE DIOCESE
OF FOND DU LAC:

THE kindly Providence of God allows us again to assemble in His name, to learn of each other's estate and the progress God has vouchsafed at our hands, to renew and re-kindle our sympathies

in each other's welfare, to hear the reports of the officers of our Diocese, to take counsel concerning the future, and, by mutual encouragement, to arouse ourselves to greater zeal in Christ's service.

As your Bishop, I need your aid and your sympathy, and would therefore acknowledge how universally and cordially it has been accorded me throughout the Diocese by the Laity, and I would thank the Reverend Clergy for the response, which, by many acts of sacrifice in continuing at their posts or in the refusing more advantageous offers, they have made to my leadership. It is because we have been so possessed with the spirit of concord that God has so graciously blessed our united labors, and we see everywhere the Churches growing, new fields opening, and, what is far better than material improvement, a development in the spiritual life.

OUR ORGANIZATION

It is natural and fitting in speaking of those here united in one Diocesan organization, to refer to him who holds the chief place as your Bishop among you, who is the spiritual head of the Diocese, the source of jurisdiction, the overseer of the overseers, the angel or messenger from the Lord, upon whom the weight of responsibility rests of ordaining, confirming, administering discipline, guiding and directing the flock. I would thank my fellow-laborers, clerical and lay, for their loving cooperation with me, their generous support and sympathy in my labors, and the many assurances of loyalty which

I have received. It is not commonly recognized, save by those intimate with the Clergy, how full a Bishop's life is of care and responsibility. Upon him rests the duty, which I conceive to be one of the gravest belonging to my office, to examine Postulants and Candidates seeking admission to Holy Orders. It has been from a too facile admission into the Sacred Ministry, of those ungrounded in Catholic theology, loyalty to the Prayer Book, and in the self-denial which clerical life demands, that so many of the evils to the Church and to parishes have arisen. In obtaining Rectors for vacant parishes, as I have so often been requested by vestries to do, and in fitting up Mission stations, my endeavor has been to obtain for the Diocese, intelligent, zealous, spiritually-minded churchmen. If I have kept some parishes waiting for a considerable time, the choice eventually made has justified the delay.

The visitations of the Diocese, many as they have been, represent but a small portion of my work, which involves a large correspondence relating to questions of discipline, matters of spiritual advice and counsel, and many Diocesan business affairs, in relation to church building and the obtaining of Missionaries, and the more difficult one of obtaining funds needful for their support. Besides there is the oversight and building up of the institutions left me by my predecessor, the development of the Sisterhood of the Holy Nativity, that most useful instrumentality for extending Christ's work by devoted women, my work on the Executive

Committee of Nashotah House, and my duties at the Cathedral. Every day is a busy day, filled with many duties, which can find no place in a published journal. This I am saying not to evoke your sympathy, which has been most generously accorded, but that it may be better realized how the Bishop's life and work touches, at all times, all the various interests of his Diocese. Do not let a parish think because it sees its Bishop perhaps but once a year, that his labors are not telling for the benefit of that parish every day throughout the year, and that its particular interests may absorb a great deal of his time and involve a great deal of his labor, though they do not see him. A Bishop ought to be the heart of his Diocese, and so far as I can, with the abilities which God has intrusted me with, I desire to be this.

Next to the Bishop are the Priests and Deacons, who are set over the laity in the things of the Lord. In the cooperation between all the members of the Mystical Body which our Church so wisely preserves, the vestries by election make known their willingness to receive such a minister as their pastor. By the action of the Bishop in accepting or instituting him, he receives his spiritual jurisdiction and henceforth ministers to them in the things of the Lord. We have an active, earnest, increasing body of devoted Priests, and there is a growing appreciation of their lives of sacrifice, and a loving cooperation on the part of the laity to the counsels of those who watch over their souls, as they who shall give an ac-

count. Besides the resident Clergy, we have co-workers, of which the General Missionary is the head. If the Bishop and his councillors, to use an illustration, represents the engineer corps, and the Priests and Deacons the artillery and infantry, the General Missionary and those under him represent the cavalry. It has been a great aid to me to have had so able an officer. His own report will tell you something of the kind of work he has been able to do. Parishes have been supplied when vacant, new missions opened, old ones revived. He has a corps of students and lay readers under his care, by whose assistance permanent and temporary work has been carried on. Each year a new scheme of summer work has been inaugurated, and in various places special efforts have been made by what are lately coming to be called the preaching of missions, to build up and extend the Church. In the work he has been greatly aided by the Sisterhood of the Holy Nativity. Founded only eight years since, the Sisterhood has grown in the respect and esteem of the general Church, and we should be grateful as a Diocese that it has now a permanent home in our midst.

Along with these fellow-laborers whom we have mentioned, there is an efficient corps of Lay Readers, and a noble body of Wardens and Vestrymen, officers of the Women's Auxiliary, Sunday School teachers, and all the other parochial helpers in the Church.

It may be well hereafter, when we are larger, that as an army is divided into its various corps, so

we should divide our Diocese into various Arch-deaconries. As our numbers increase, the natural centers will emphasize themselves and we shall see how this can best be done. What we want especially now, is to develop our Diocesan spirit, to recognize we are all one body, to become better known to each other, to enter cordially into each other's interests, to rejoice in every brother's success, to generously support one another's efforts, to have a common aim and policy, to be of one mind, to be animated with one spirit, and so united in the same sacramental life and in the strength of Christ's intercession, and His near coming, to work and to labor for the welcome home and the speedily approaching triumph day of Jesus Christ.

THE FIELD OF OUR LABORS

Let me next speak of the field of our labors. We are Churchmen, and the interests of the Church in every portion of the world must be dear to us. Yet God has placed us here in this portion of Wisconsin, and here we have special duties to perform. Thinking of our country, its vast interests, its great problems, its unknown destiny, we must realize that above our duty as citizens is that of Churchmen, and as Churchmen, our most commanding duty lies in that portion of Wisconsin called the Diocese of Fond du Lac. You all know its extent. It embraces 27,000 square miles. It is about as large as the States of Vermont, New Hampshire, and Massachusetts combined. The population is about

600,000. The Diocese, organized December 1st, 1874, which had 1284 communicants, has now thirty-two Clergy, and over 3000 communicants.

Probably no Diocese in the country is more largely and diversely foreign than this. Three-fourths of the people are of foreign birth or parentage. Germans, Belgians, Swedes, Norwegians, Danes, Bohemians, Russians, Hollanders, Polocks, Irish, Welsh, Finns, and Icelanders are resident here, besides our Indians, the Oneidas, Chippewas, Menominees, Winnebagoes, and Pottowatomies. The Church, in the power of Her Divine Master, can supply their needs if she be but brought in touch with them. They are found distributed in every kind of industry; in mining, lumbering, agricultural, and manufacturing towns; on the seacoast, on the frontier, in the interior; in places where the outward circumstances of life are rude, or where their environment is as refined and cultured as in the East. Our mission as a Church is not merely to supply the wants of the remaining American-born element in our population, but to bring ourselves in contact with all those with whom we are one by a common humanity, and a common need of pardon and grace.

In order to accomplish our mission in the first place, we must believe *that we can do it*, for with God nothing is impossible, and His servants have the promise that mountains of difficulty, if they have faith like a mustard seed, will be thrown into the sea.

There are indeed those who bear the name of

Christians, who, under the influence of jealousies resulting from an unhappy divided Christendom, in small ways seek to persecute us. It is quietly made known to persons about to join our communion that if they do so, it will be to their pecuniary or social disadvantage. About us also are those who misunderstand us, who mistake the renovation of the present century within the Anglican Communion for innovation, and who do not realize that by restoring the ancient accessories of worship, the work of the Reformers is being established, not destroyed.

There are about us, not a few intelligent persons, as yet indifferent, but not unfavorable to our message. They see that the Church, with its Apostolic ministry and Sacramental system brings light and life to men; that belief in God is not a mere dogma imposed by external authority, but that He is a Being filling them with Light, and that religion is a Christ-derived life, which unites them to the Incarnate One and transforms them into His likeness. Many men there are who need but a helping hand or an assuring voice to embolden into public profession their already incipient faith. We shall best aid such, and all those about us, by our lives, as we bear witness, by the joyous consciousness of our own realized union with God, to Christ's indwelling in His Church.

OUR EQUIPMENT

Speaking of our equipment as a Diocese, there is first of all your Cathedral. It is not a parish Church. It is the Mother of all the parishes. You

must all feel at home in it as belonging to yourselves. You must cultivate this feeling and teach it to your children. It is a Mother Church and should be a source of blessing to all the Diocese.

Here should reside the Bishop and a body of clergy, when endowment would allow of it, who in addition to local parochial duties could supplement and aid the Diocesan clergy as the General Missionary now does. Besides these, some of the parochial Clergy, taken from the Standing Committee, delegates to the General Convention, members of the Board of Missions, should be connected with the Cathedral as honorary Canons; so that connected with the Cathedral there should be an elected body of clergy representing the Diocese and keeping the Cathedral in sympathy with it.

The property has during the past year been legally transferred to the Bishop for the purpose of organizing a Cathedral. No action is required on the part of the Council, as you have already provided for such organization, by Canon VII, Section 3, of our Diocesan Canons, viz.:

I. "The Bishop having elected and designated St. Paul's Church, Fond du Lac, as his Cathedral Church, and the realty thereof having been secured to him and his successors in office for Cathedral uses and purposes, the said Church is hereby recognized as the Cathedral Church of the Bishop and Diocese of Fond du Lac, under the name and title of St. Paul's Cathedral Church, Fond du Lac."

II. "The Bishop and persons, clerical and lay,

appointed by him to assist in the care and management and work of the Cathedral, may adopt such a constitution and body of statutes as may seem to them expedient and not inconsistent with the Constitutions and Canons of the Protestant Episcopal Church, in the United States of America, and the Constitutions and Canons of the Diocese of Fond du Lac, having authority to procure such a civil corporation as may be deemed necessary, subject to the approval of the Council." As soon as my labors allow, I hope, with their assistance, to draw up the Statutes, and submit them for your consideration.

Next to the Cathedral comes your own Parish Church and its organization. It is my duty on my visitations to see how the building is kept, whether it needs repairs, how it may be improved, and whether, though poor it may be, the people are trained to reverence it as God's covenanted place of meeting. For let us remember that the church is not a building for men to meet together in, but the place where God has fixed His Name, covenanting Himself to meet with those who assemble in His Name to worship Him.

In the improvement of our old churches and in the erection of new ones, let this truth be observed, and our Churches will teach the Faith once delivered to the Saints more eloquently than our words.

In connection with all our church buildings, where it is difficult on account of the church's size and the expense for heating it, to keep the church open, I hope there will be added a small chapel or the vestry enlarged so that it can be used as such. A room

fourteen by sixteen is large enough for vestry purposes and for a small altar which can be shut off by a curtain or folding doors. Thither the Priest should daily resort to offer the Holy Sacrifice or recite the Divine Office. He does this officially as Priest, as representative of his people, and he must not be discouraged if only a few are present.

It may not be always possible, but whenever means will allow there should be some rooms set apart for Sunday School and parish work. One great disadvantage of having a Sunday School in the church is that the children learn habits of irreverence. God's house is always God's house whether the service is going on in it or not, and it is ever to be treated as such.

It should also be a part of the parish equipment that there should be a Sunday School library for the children, and a lending library for adults. I would ask my brethren to look carefully over their Sunday School library books, and eliminate from them all those which do not teach Church doctrine or are unprofitable in the way of religious instruction. It would be a noble gift to the Diocese if some generous Churchman would found a Diocesan Lending Library, furnished with religious literature for the use of the laymen of the Diocese.

OUR NEEDS

In speaking of the commissary department, there are four things we specially need for success in Church work.

First. An organization with all its members loyal to its Head.

Second. A knowledge on the part of the laity of the history and principles of their Prayer Book, and what as Churchmen we are called on to do.

Third. A deepening devotion to the cause of Jesus Christ, which will surpass all other enthusiasms.

Fourth. Necessary clerical aid, and the means necessary for the Church support. We need several additional self-denying Catholic-minded Clergy and about \$25,000 to put the Diocese on a living foundation. We need \$10,000 for the Episcopal Endowment Fund, and \$10,000 for the establishment of missions.

In respect to this we all have a duty both to the present and the future. It is by countless sacrifices of life and treasure through eighteen centuries, that we have entered into the heritage of the Church's Creed and Gifts. We owe it to those who are to come after us in like manner to do something for them. Every Churchman, though his means be small, can make some gift by will to aid in establishing some good work that will live after him, and plead for him when he is gone. We have no right to say in Church matters, "Let the next generation take care of itself." We are bound to provide for it as we have been provided for. We, who know the struggles in our own Diocese, and the pecuniary dangers which threaten certain localities ought with some generosity to seek to provide for those who are to come after us. And there are three

things I wish to bring before all the laymen of this Diocese. No matter how small your means may be, you ought to leave something to the Trustees of the Diocese for the support of the Clergyman in the parish where you now are.

We need also in the Diocese a boys' school. This we must leave till some generous layman will endow one for us.

You have in some of your parishes special objects of charity, like Cadle Home; but then the noblest work perhaps in the state, and which has the most direct bearing upon the preservation and strengthening of the Church, is Nashotah House.

While worthy people are giving their thousands to colleges and philanthropic causes, which do not profit the cause of Christ, why cannot some Churchman be found in our Diocese who will endow with like liberality this School of the Prophets?

What I desire to impress especially upon you is this duty of providing as God's stewards for the future in respect to your parishes, and then to look beyond your parishes to the *Diocese* as having the first claim upon your charity.

There should be a growing pride in taking care of ourselves as a Diocese, and outgrowing the necessity of depending upon external support. Let the luxury of giving be once experienced, and men will retrench other luxuries to enjoy it. The laity rightly desire to see that when money for any work is needed, that it is well expended and the works instituted likely to be permanent. And surely the investments

which will return us most satisfactory interest, are those made for Him Who will not let one cup of cold water given in His Name pass without its reward, and Who will, taking every offering of time, talents, or money, into His own hands, make them fruitful by His own benediction, and bestow upon their offerers an eternal reward.

OUR METHODS OF WORK

Having spoken of our Diocesan organization, our field of labor, our present equipment, and the means needed for increasing its efficiency, let me speak too concerning the methods of our holy warfare. The weapons of our warfare are not carnal but spiritual. Opposed as the Church is, by ignorance, indifference, worldliness, the unwisdom of a materialistic philosophy, the withering rationalism of unbelief, and the hostile jealousy of sectarianism, she must arm herself with the three theological virtues of faith, hope, and charity, — with an adamant faith through which God works the seemingly impossible, with the unconquering hope that never faints, and with the triumphant love that takes all enemies to its heart, for Christ's dear sake, Who died for them.

For our increase in apprehension of the verities of the Faith, the clergy must cultivate the art of giving clear, explicit, and dogmatic instruction to their people, remembering, however, that while the Church teaches authoritatively, she does not teach autocratically, but paternally. She does not seek to crush the reason or enslave the human will. She

has no need to keep the people in ignorance, no desire to practise upon their credulity. She would speak after the example of Her Divine Head, with the loving voice of parental authority, and so present the truth that the hearer, discerning it for himself, the Gospel becomes a revelation within him. "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Let me suggest to the clergy the advantage at times of giving courses of instruction on dogmatic truth, or of reading the sermons of others like those of the late Lenten course of Dr. Dix, and occasionally after sermons, personally, or by others distributing after the service a tract or leaflet, bearing upon the topic or duty inculcated, and offering to make special appointments with any who desire further information on the subject.

The importance of systematic catechizing of the children cannot be overestimated. Many a parish has been built up by the diligent cultivation of this practise. Some well-known catechists have found the exercise more beneficial to the people themselves than to the children, and, letting catechizing take the place of a sermon in the afternoon, have had their churches crowded by an eagerly attentive congregation.

Catechizing is an art for which all have not equal gifts. No gift can be more easily developed by diligent labor; and "genius," it has been said, "lies in a thorough mastery of details."

I would suggest as useful books in catechizing, Sadler's "Church Teacher's Manual," "Notes on Catechizing," by Knox Little, and "Outlines of Church Teaching," by C. C. G.

If our laity are to be well grounded in the essentials of the Faith, the clergy must resort to some other methods of instruction than those merely of sermons and catechizing. There are various ways by which they can give class instructions. They can be better given out of the church than in it — in some Sunday School, or Rector's parlor, or house of one of the parishioners. The method should be that familiar kind of instruction which allows of question and answer. My own method in a city parish was, after a dogmatic instruction of about half an hour's length, to have half an hour or more for social intercourse, and then to conclude with a short liturgical service, and where a neighboring chapel or oratory afforded the opportunity by the saying of Compline, or the singing of some metrical Litany.

If in a parish there cannot be a lending library of Church books, there might be, with a little effort, a Church book club; and an interest awakened in the books which had been read by a meeting at which the contents of them might be discussed and commented on by the clergyman.

Blunt's manuals, his "Key to the Prayer Book," or "Sacramental Teaching of the Church," Dr. Dix's "Lectures on the Prayer Book of Edward VI," may be found useful. And I would especially

commend the reading of the lives of eminent Churchmen of our day, the Life of James Lloyd Breck, of Charles Lowder, and of Bishops Selwyn and Hannington.

One of the most productive ways of developing Diocesan unity, and promoting reverent presentation of the Church's worship, is an annual meeting of our Diocesan choirs. In quite a number of our churches during the past year, vested choirs have been introduced. I should be glad if arrangement could be made for the meeting of these and other choirs together in the coming Autumn. If the clergy and laity desire it, I think we have sufficient material to make our choir festival a successful one. I would gladly offer the use of the Cathedral, if it should be thought best to select it for this purpose; and I have no doubt that an arrangement could be made with the Cathedral Choir Master for uniform training of the choirs, if the matter is put in the hands of a committee to aid him in the necessary details of the work.

In this holy warfare of ours, laity and clergy must most cordially co-operate. They must seek in the aggressiveness of love to bring the Church and its ministrations in touch with the whole community, wherein they reside. Let them not wrap themselves up in a forbidding exclusiveness, but show by their sympathy with all that touches the interests of their fellowmen, that there is nothing so truly liberal as the Catholic Faith. For the Catholic Church holds that Christ died not for the salvation of a predes-

minated few, who were in time to be effectually called, but died for all mankind. She believes that whosoever has been baptized, has been brought into a covenanted relation with Christ, and is in a state of salvation, and that however miserable the effects of schism are, schism is not criminous save where it is wilful; and the Spirit of the Divine Grace is found mercifully operating apart from ordained instrumentalities, even as Jordan was wont, in fertilizing blessing, to overflow its banks.

While humbly acknowledging our own personal deficiencies, let us approach others in the spirit of the Divine charity. We have inherited as Churchmen the Faith uncorrupted by the modern additions of Roman error, unimpaired by the negations of Protestantism. The faith of an undivided Christendom is enshrined in our Book of Common Prayer. The Apostolic Ministry in its integrity and the fullness of its order has been preserved. The Holy Sacrifice is offered on our Altars, the graces of Baptism, Ordination, Confirmation, Absolution, Matrimony, and Viaticum are the spiritual heritage of the Church's children.

None of the good gifts which the Lord ordained for the essential or well-being of His Church have been lost, and it is, dear brethren, as we use the Church's gifts and live the Church's life, that we become effectual Missionaries in Her service.

CONCLUSION

In closing this address, let us bring ourselves face to face with Jesus Christ. If we are to do any good work for God, the first work to do lies within ourselves. The Word, to be victorious, must sound forth from those who have been transformed by it.

Much indeed is said in our days and in some quarters about character and conduct, but the character we must seek to cultivate, is Christian character.

The Church has her own ideal of it, and the processes of its attainment. It is to be seen in the supernaturalized lives of the Prophets and Apostles, and in her Calendar of Saints. As we study them, the way of attainment is made manifest. All life is connected with organization. All the gifts of God come through ordained instruments. The Church is a Spiritual organism. The Sacraments are the ordained instruments of life. Without their use the full development of Christian character is not attained.

As useful instrumentalities in developing higher forms of Christian life among us, I would commend to your consideration and adoption where practicable, those special efforts which are known as Parochial Missions, and the Quiet Days kept in parishes for meditation and union in intercessory prayer. There are many things I would like to speak to you about, such as the increasing care in observing the seasons of the Church and her requirements respecting days of abstinence and fasting, the

not marrying in Lent, the reverence within the churches, the restoration of family prayers, the seeking of personal guidance in the spiritual life, the devotion of our Lord in the Holy Eucharist, and the more fervent and reverent pleading of the Holy Sacrifice of the altar. It is impossible to dwell upon them as the heart would wish. Radiant in His Beauty, though undiscerned by mortal sight, our Lord is in the midst of us. In the buoyancy of a rekindled faith, with a keener insight of spiritual truth, with a firmer grasp of the supernatural power, with an unfaltering confidence in assured victory, and in the energy and productiveness of a Love which makes us all one in Him, let us go forth to labor with fresh zeal for the consummation of the Kingdom of our dear and blessed-making Lord.

1892

MY WELL-BELOVED CLERGY AND LAITY:

WE bid you welcome to your Cathedral City, not only in our own name, but in that of all your brother Churchmen in Fond du Lac, who gladly extend to you their hospitality, and who rejoice in the opportunity afforded by the Council of increasing our Christian fellowship.

So few are the opportunities, resulting from our large extent of territory, for us to meet together, that attendance at the Council is worthy of all the expense and the effort it entails. Attendance is a duty and a privilege of high importance, if for no other reason than that we might look each other in

the face and learn of each other's estate, and help each other by words of mutual sympathy and counsel. These Conciliar meetings should be much prized by us. Especially in this Diocese, struggling for its life, is there a pressing need for the Clergy and Laity to know each other, and to cultivate a spirit of brotherly interest in each other's labors. We are not only working in a common cause, but we are working together as one Diocese, which has its own special burden to bear, and its own special mission to fulfil. Banded together by adversities and trials and common hopes, we come to feel that in the well-being of every little tentative mission in the newest lumber town, as well as in every strong and prosperous parish by lake or developed agricultural country, we have an interest.

I fear sometimes that we think of the annual gathering as if it were like the meeting of a corporation whose business must be done, and that we do not recognize it as the gathering of a family united by the enduring ties of grace. We are apt to make easy excuse for an absence — to think that our presence is not needed. We do not realize how important in a small Diocese like ours, every Priest's and layman's presence is. We come together not merely as business men to hear the reports of our committees; but as Churchmen to give them our interest in the common work committed to us. We come as brothers in arms, in the highest cause ever committed to men, to take counsel for the future; we come as disciples of the Master that the impulses of our

spiritual life may be quickened. It is not I, your Bishop and Apostle, who thus bids you welcome, but the great Head of the Church.

The Council should give a new impulse to the Diocese which should be felt in every parish and at every Church fireside. Gladdened by each other's presence, the delegates should go to their homes to find eager hearts asking what was done at the Council, what new plans were proposed for their cooperation, what words of cheer were spoken. It is a most blessed privilege to work for the great cause. It is a noble heritage we Churchmen possess. Ye, dear brethren, are the body-guard of Christ, ye have been chosen to be His coworkers. Not only upon the Clergy, but upon the Laity, rests the anointing of the Lord. You are all sharers in the great commission. "Go ye into all the world and preach the Gospel to every creature." Ye all are knights of the Cross and follower of the true King. "Oh, My priests and sons," He seems to say, "come ye apart and gather near Me, that ye may learn of My wisdom and be made stronger by My life." May our Council this year, through the Intercession of that dear Lord, whose sacrifice we have pleaded at the Altar, and by the guidance of the Holy Ghost we have invoked, bind us closer together in brotherly love and send us forth freshened for our work.

Dear brethren, there are many things I would like to speak to you about, but I want especially in these first years of my Episcopate to emphasize the need of greater activity in Church work. Specula-

tive and theological matters and burning Church questions, I have vigorously put aside. Matters which concern the general Church she can settle at her Triennial Convention. The sound of disputing which ruffles the surface of our Church newspapers do not find an echo in our midst. We are by the very presence of our mission work in large measure shut out from them. Gladly let us remain so. We are fortunately too small a Diocese to attract much attention. We are too much absorbed in the practical work of evangelization to indulge in the luxury of controversies.

The Apostolic and Catholic faith we have inherited, protected by the Creed, set forth in the Sacraments, enshrined in the Prayer Book, is our guide in doctrine. The worship revealed as it is in heaven of the Eternal High Priest, the Lamb that was slain, we strive, in spirit and truth, to make real on earth.

Drawn together, dear brethren, by God's loving Providence, let us, Bishop, Priests, and Laymen, work together with one heart and mind. Where unity and love is, there God is. As we give ourselves to Him, He will give Himself to us. We have a great, a magnificent work to do. Let us go forward this year with renewed resolutions, with higher aspirations for holiness. Seek first of all God and His Righteousness. Let the offerings of the Holy Eucharist increase. See if in Lent and Advent they cannot be daily. Be discouraged at nothing. Hope for everything. God will put all the resources of

His goodness and love and power at our disposal if we will but give Him our littleness and cast our nothingness and our desires into His Heart and Will.

1893

REVEREND AND DEAR BRETHREN OF THE CLERGY AND
LAITY:

WE bid you welcome to this, our Nineteenth
Diocesan Council, in the Name of the Lord.

United together in Christ, we assemble together to offer, in behalf of the Diocese, the great Eucharistic Sacrifice; to hear from the Bishop words of counsel, warning, and encouragement; to receive the reports of our Diocesan officers; to make our Parish returns; to legislate for the improvement of our Diocesan organization; to note the signs of Church progress, and to plan for its development. We assemble to look one another in the face; to take each other by the hand; to cheer each other by our presence and sympathy; to receive as well as give suggestion and counsel. We join together in friendly debate, meet in social intercourse; are united in religious services, that, growing in mutual trust and charity, we may become more solidified in our Diocesan life and have a common plan of action for our Diocesan development.

The remembrance of the struggles and faith of those who, with much heroic and noble labor, laid the foundations of this Diocese, come freshly home to us at each annual meeting, to enkindle and develop our Diocesan interest. Loving the Church as the

Divine instrumentality for the elevation of humanity, we must love that Diocesan unity of it wherein God has placed us, to unitedly labor for its extension. May He, the Master-sign of Whose Presence is the charity that believeth all things, hopeth all things, endureth all things, and Who makes men to be of one mind in an house, guard and guide our deliberations, and intensify our union as Churchmen, as members of this Diocese and of a common Household of Faith.

No other of our Diocesan Clergy have been granted their release; but of those of my own order, it has pleased God to summon hence the Rt. Rev. W. J. Kipp, Bishop of California, the Rt. Rev. Phillips Brooks, Bishop of Massachusetts, and the Rt. Rev. W. H. Bissell, Bishop of Vermont. One of these was nearer to me than the others, because we were Presbyters for years in the same town, ministering in adjoining Parishes, and meeting in friendly intercourse, and our elevation to the Episcopate fell somewhat near together. Most attractive of all the preachers in our communion, Phillips Brooks drew men, not by great gifts of scholarship or theological learning, but by the nobility of his nature and broad sympathy for humanity. His torrent-laden sentences were filled with inspirations of hope, which made despondent and sin-weakened hearts revive. It was especially given to him to teach afresh that primary truth of revelation, that all mankind are by creation God's children, and that He is the common Father of us all. His prevailing theme was the ennobling tie that binds the creature to the Creator,

and makes us, as St. Paul declares, God's offspring. He saw this paternal love of God for all mankind illuminating the life of Christ, and his own life became illuminated by it. At a time when New England, indeed a large part of the country, was passing through a transition period, and the dark age of Puritan bigotry was passing away; when a revolt had begun against the narrowness of Calvin's cruel logic, and the mist of the Unitarian uncertainty was found to be unsatisfactory, God raised up one to prepare for a return to the Church's deeper, better balanced wisdom and higher sanctity. He did this by teaching the elementary truths of God's immanence in nature, our filial relation as creatures, to Him, and His paternal, pathetic, invigorating love to every one of us. There is no tie, not of father and child, husband and wife, deeper, dearer, or truer than that of Creator and creature — save one. The closer tie and nearer relation is that which binds the Christian to the God-Man, Christ Jesus. Out of this union rises the spiritual organism of the Church. Of it and its theology Dr. Brooks had only an imperfect conception. He little understood the saying of St. Cyprian, "that the Episcopate is one," and only as any individual Bishop voiced the mind of the solidarity are his theological utterances of value. He rightly loved character more than doctrine, but his ideal of Christian character was not that of the Saints. His work was preparatory, a St. John Baptist work, and it was blessed. It has laid the foundation for an advance

in theological education of our countrymen to the deeper truth, that what God is to the creation, that the God-Man, Christ Jesus, is to the new creation which is his Church, and which is, through a conquering struggle with sin and death, being evolved out of it. Grasp once the truth of the immanence of God in creation, and that He is everywhere present in it by His power, and it is easy to realize that Jesus Christ is the Midst of the new creation; that He is everywhere present in it, and manifests Himself in the sacraments of His grace.

May all these dear Right Reverend brethren, each in their appointed place, serving faithfully the Master, find, in their blissful state of advancement, increasing rest and peace and joy in Him.

I have also had a number of cases involving questions relating to divorce, and the right of parties to approach the Sacrament, referred to me for decision, under the Canon which provides for appeal to the Bishop. I cannot state too strongly the obligation resting upon all Church people, Clergy and Laity, to maintain the indissolubility of marriage, according to the teaching of our Lord. Every Church member should be clearly instructed in the doctrine and practice of the Church, as set forth in her Canons. Much misery and suffering would be prevented if the law of the Church, and the reasons of it, were generally understood. The Canons of the Church do not allow of a divorce which frees baptized persons who have been married according to God's ordinance, and as His Word

doth allow, from the bond of matrimony, and permit them to re-marry, save in one excepted case. It would tend to deepen the sense of the responsibility of the parties, if marriages were solemnized, as I believe is the universal custom with us, only in Church. It would tend to its permanence, if the baptized were instructed that their marriage is to be a witness and symbol of the union of Christ and His Church.

Let me urge upon you all, dear brethren of the Clergy and Laity, the duty, yet not so much the duty (great as it is), as the transcendent privilege which is ours in this stage of existence, of making sacrifices for the cause of Christ. Whatever you give to the Lord you save for eternity. Every Parish ought to have a rectory and a Parish House, and a small endowment for the support of the Clergy and Church services. In this way each Parish and Mission would be put on a good financial basis, and the services of the Church would be secured in times of temporary distress, the salaries of our Clergy would be increased to the standard of other Dioceses, and the services of valuable men would not be lost to the Diocese. Give while you live; but if you cannot give something in the way of an endowment during your life, remember your Parish in your will. Indeed, though it may be a small sum, give at least something for its future support. It is not an ungracious charity to take out a life policy, the benefit of which shall accrue, on our departure, to the Church. And I would make the suggestion, that

the best way of securing an endowment for any Parish is to make the donation to the Trustees of the Diocese for the benefit of the Parish specified.

In these days when women are being led into so many spheres of philanthropic endeavor, why should there not be more, and those found in our own Diocese, found to devote themselves to the Master's service in the consecrated Religious life? The Church has placed her seal of approval upon it, and in the last Pastoral of the House of Bishops, parents were urged not to hold back their children from the service of the Lord, but to give to Him of their best. God can do no higher honor to any parent than to call his son to the position of the Priesthood, or a daughter to be a consecrated Sister. Parent and child alike take part in the offering; and, specially ministering to Him here on earth, shall have a special place of nearness to Him hereafter.

It is a matter of no small encouragement to be able to state that our Cathedral is one of the increasing number of Cathedrals and Churches where the offering of the Sacrifice is daily made. It may seem impossible that such a custom should be followed in all Parish Churches, but the success attending the daily offering in five or six of our Parishes during Lent shows how much more can be done in this way than we suppose. Let us make more ventures of like faith. The Church's two most efficient weapons are the spirit of self-sacrifice and the spirit of prayer. It is to the perpetual pleading of the great Sacrifice in Heaven and the constant pleading of It

here on the earthly Altar, that the conquest of the world is given. Brethren, let us go out to that conquest in our own respective spheres of labor, with renewed zeal and with hearts burning with the love of God. Let us year by year grow more in union with Him, that He may more effectively work through us. Let all things which tend to distrust, to narrowness, want of sympathy, be put away from us. We are children of a common Father; sinners redeemed by a common Saviour; brothers in arms struggling for a common faith; Churchmen whose bond is our Apostolically derived orders and our Book of Common Prayer.

We are misunderstood by other Christians, and thought to be illiberal. Let us try and remove the prejudice by showing that the Church acknowledges them to be what they claim to be, Preachers and Christians, and only denies them to be what they repudiate, Priests and offerers of the Sacrifice.

We are misunderstood also, by others, in respect to our relation to Rome. We differ from Rome in five particulars: In Church government, in our rule of faith, in doctrine, in Church discipline and worship. We hold in respect to Church government that the Apostles and their successors, the Bishops, are possessed of equal authority; and while acknowledging the primacy given by Canon law of the Church to the See of Rome, along with the Eastern Church, we repudiate its claim to a supremacy and to be the sole source of jurisdiction, and that communion with it is the test of orthodoxy. We believe

in the Holy Catholic Apostolic Church as the appointed guardian and teacher of the Faith once delivered, verified as it is by Holy Scripture, safeguarded by the Creeds, set forth in the Sacraments; but deny that the Pope's dogmatic utterances, apart from any Council and by virtue of his supposed infallibility, are to be received and believed under peril of damnation. We accept all the doctrines, believe in all the means of grace, the Church in her Œcumenical Councils has ever declared or borne witness to by her common consent; but we do not accept those modern dogmas which were not put forth by Œcumenical authority and cannot be proved by the Scriptures and Fathers, viz. the infallibility of the Pope, or the dogma of the Immaculate Conception. In our Church discipline we follow that of the ancient Church in this, that we allow the marriage of the Clergy, and do not make confession of sin to a Priest obligatory before Communion. In our worship we continue the Apostolic order of having the service in a tongue understood by the people and, according to the command of the Lord and the practise of the undivided and ancient Church, give the Blessed Sacrament to the Laity in both kinds. Admitting our defects, we have inherited the ancient order of Church government, and the Catholic faith, Sacraments and worship; and believe that the strongest bulwark against foreign ecclesiasticism is to be found in their maintenance. And we thank God that in the maintenance of this worship and faith in our Communion,

the Laity, by virtue of their share in the Priesthood, as well as the Clergy, have their duty to perform, and can be depended upon to do it.

In times of unsettlement like our own, it behooves us Churchmen, by our mutual charity, to show that our union is the work of the Holy Spirit, Who unites us to Christ and makes us to be of one mind in His house. It behooves us so to live as to raise the standard of personal holiness, so that all may come to know that Christ is in us and we in Him; and be drawn themselves to seek the shelter, the peace, the holiness, that the Church Catholic can give. Go forth, dear brethren, to make known that faith, to extend Christ's life, to kindle afresh in other souls a burning love for Jesus Christ our Lord.

1894

REVEREND FATHERS IN CHRIST, AND DEAR BRETHREN OF
THE LAITY:

ASCRIBING high praise to Him who in His providence has brought us together, I extend you my greetings in His Name.'

Year by year, in obedience to our Canon law, the Bishop, Presbyters, Deacons, and Laymen of the Diocese assemble together in Council. For the origin of such Church assembly we must look far back, beyond even primitive times, even to the Gospel itself. The earliest example of a Diocesan Synod is to be found in the 21st. chapter of the Acts of the Apostles. There in that Church at Jerusalem where we have the divinely given model of Church

government, we see the Church established, complete in its threefold ministerial orders. There are the Deacons, who were something more than almoners of the Church's bounty, seeing that they were set apart for ministerial functions and by the laying on of the Apostles' hands. There we find the Presbyters, so called to note their connection with Jesus Christ, the great High Priest, their Elder Brother, into whose Priesthood they have been gathered. Presiding over all with a locally defined jurisdiction is St. James, the cousin of our Lord, the first Bishop of Jerusalem. From thence the Apostles went out on their missionary labors, north, south, east, and west; St. Peter to the Circumcision; St. Paul to the Gentiles. As they planted Missions they ordained Deacons, Presbyters, and gradually and finally, as we know from Holy Scripture, raised some by consecration, as St. Paul did St. Timothy, to the highest order of the ministry. So the three orders were everywhere established. Thus, as the Church grew, she everywhere conformed herself to the model which the Apostles, acting under the immediate guidance of the Holy Ghost, had established at Jerusalem. And there, as in the 21st. chapter of the Acts it is recorded, was held the first Diocesan Synod. St. James is seen convening and presiding over his Presbyters. At this Synod the previous decisions of the Apostolic Council of Jerusalem over which St. James also presided was recited and enforced, and St. Paul, being present, gave an account of his third great missionary journey.

It is not unbecoming to remind ourselves how our American Church has preserved this ancient order. At a time of much inquiry after the principles of Church union, it is well to notice our accord in this with the Apostolic Church. Here the Bishop, not the nominee of the crown, as in England and Europe, but chosen of the Clergy and laity, is seen surrounded by his Presbyters and official counselors and the attending laity. So St. Ignatius describes the Presbyters as "the counselors and assistants of Bishops." St. Chrysostom speaks of them as "the court and Sanhedrin of presbyters," St. Cyprian as "the Venerable Bench of Clergy," St. Jerome as "the Church's Senate," Origen as "the Council of the Church."

In England the Bishop rules over his Diocese, having no Presbyters as official counselors, and his Diocese is without any Synodical action, and the laymen have comparatively little power in Church affairs. In America all this has been changed. The laity have their voice in the election of their Clergy and in members to the Diocesan Council. The Presbyters according to the primitive order of the Church gather in yearly synod around their Bishop.

The Diocese elects yearly a body of Presbyters and laymen who act as the official counselors of the Bishop, and restrain in many ways his official action. The system is practically a combination of Congregational, Presbyterian, and Episcopal form of government. Dr. P. C. Campbell, the Presbyterian Principal of Aberdeen, writes in his book on

“Lay Eldership,” “The Episcopal Church of the United States, by its admirable Constitution, combines the advantages of the Presbytery and Episcopacy.” Here the Bishop is found in council, surrounded by his coronal of Priests. Those who belong to the higher order of Priesthood than that of Aaron, who by ordination have been incorporated into the Melchizedecian order and by spiritual descent made spiritual physicians and guides, fathers of the faithful, Priests under the Great High Priest, Jesus Christ. And with them to aid by their practical wisdom come hither the faithful laity.

May it be given to all Bishops to be surrounded by a cordon of such loyal Priests and Laymen as God’s providence has vouchsafed to me; and may my leadership, my sons, be not unworthy of such resolute devotion to the interests of Christ and Holy Church.

The objects of the Diocesan Synod are now as they ever have been from the earliest time. “The Priests of the Diocese went in solemn procession to the church appointed by the Bishop, taking their seats according to the period of their respective ordinations.” They assemble first of all, as a Diocese, to offer up high praise and Eucharist to God for His manifold blessings vouchsafed to them, and to beseech His Majesty for some further largesse of His bounty, some charismata of His gifts of grace. It is therefore with special solemnity and careful ceremonial and musical accompaniment we celebrate the Divine Mysteries. The Conciliar cele-

bration is not therefore to be regarded as a mere appropriate opening religious service to the more important business exercises. It is one of the chief purposes of our assembling. It is one of the highest works of the Council. It is the coming together of all the Presbyters and representative laymen to make their united solemn Eucharistic offering to Almighty God. It is a unique as well as a Holy Sacrifice. The Collect, Epistle, and Gospel we assign to it is that of Whitsunday. And if, when two or three are gathered together in Christ's Name we may expect a response, how much more when a whole Diocese, one in faith, with hearts aglow with charity, make as one man their petition to Almighty God for a blessing on the Diocese. Your leaving your respective homes and business, the sacrifice of your time, postponement of other duties, together with the actual expense involved, tend to make your presence here before God more significant than on ordinary occasions of public worship. Let your gathering here then, year by year, be animated and enkindled with this high purpose: "I am going up to the Council to meet there my brethren in the Lord, those with whom — united in the enduring bond of Divine grace, with whom I share the tremendous responsibility of Diocesan development — I go to offer at our Cathedral Altar the most Holy and prevailing gospel Sacrifice." If the heart of the Jew thrilled with joy, as year by year he drew near to Jerusalem and caught sight of its hallowed temple, so may your yearly pilgrimage to your Cathedral

be an inspiration laden with blessings to yourselves, and our united offering of Sacrifice bring our Diocese a special benediction from Heaven.

Now the ancient objects of a Diocesan Synod were, as we find it to have been at the first Synod at Jerusalem, that the Bishop might make known officially to his Clergy, the acts of the Provincial Council, or of any General One which might have been held. Next, the Church being thus assembled, that the Bishop might address its representatives upon matters of theological or ecclesiastical moment as is provided for by our General Canons requiring the Bishop "at special times to deliver in addition to his report, a charge." My own engagements have not enabled me thus far to do this, but possibly I may be able to perform this duty of my office at some future time.

Subordinate in importance to the charge comes the Bishop's yearly address, in which he gives an account of his official acts, and presents for the consideration of the Council suggestions respecting its work.

Although the handing in on the part of the Clergy of their parochial reports seems a small part of the Council's business, yet, spiritually considered, it is a deeply significant one. The Priest in charge of a Parish or Mission comes to appear before the Lord with the report of the acts of his outward service. The inward spirit which has animated it can be known only to Him. But it is in the way of formally presenting the work to Him, and laying it at His

feet, that the report is made. It may seem dry and uninteresting to hear the reports of the various committees of the Diocese, and persons may be tempted to undervalue them in contrast to a debate on some small matter of legislative detail. But do not all these reports which tabulate a vast amount of quiet, hidden work, again remind us of the Master's presence, and the encouraging seal upon our labors? It is all done for Him and in Him, and may look for His "well done."

The matters which come up before us for deliberation are not like those which engage the attention of the Church of a great triennial assemblage, but deal only with practical matters of diocesan organization, and the furtherance of its own missionary work. Let our deliberations be governed by the charity which controls our fraternal intercourse, and with the dignity which belongs to our sacred calling. Let us endeavor to keep our Diocesan Synod unlike a political convention, or a religious parliament, as a council of the Church, by the Spirit of God.

You have been detained already too long. It does us good to meet thus together and strengthen our hearts in each other's love and cooperation. In the old councils we read that they closed the different days' celebrations with different blessings. May that with which the Bishop of old closed the first day of the session rest upon you. May He who gathereth together the dispersed of Israel defend you both here and everywhere. Amen. And not only may He defend you, but make you fruitful shep-

herds of His sheep. So that with Christ, the Chief Shepherd, ye may rejoice in heaven, being in the pasture of His flock. Amen. Which may He deign to grant us all who died for us all, Jesus Christ our Lord.

1895

REVEREND FATHERS IN CHRIST, AND DEAR BRETHREN OF
THE LAITY:

GRACE, mercy, and peace be to you. We bid you welcome in the name of the Lord. Coming together in the unity of the faith and Apostolic fellowship, we invoke God's blessing on your deliberations. The fourfold purpose of our yearly assembling is, to learn from the Bishop and officers of the Diocese its condition and progress; to receive the reports of the Clergy respecting their cures; to take counsel and devise means for the Church's extension; and to offer the Holy Sacrifice in its behalf.

The Canons of the Church also state that "it is deemed proper that every Bishop of this Church shall deliver, at least once in three years, a charge to the Clergy of his Diocese, unless prevented by reasonable cause."

During the past years of our Episcopate we have confined ourselves exclusively in our annual addresses, to the work and needs of our Diocese. There is nothing which so makes Churchmen forget the minor differences of allowed opinion and welds them together as zeal for the common cause. It has been our endeavor to draw you all together in the unity of Christian character and Christian work,

and we cannot be too thankful for the unity and concord that exist among us.

But we have felt that in obedience to the Church's rule it would be proper to address you by way of a Charge, on two topics to-day, of wider interest. During the past three years a Commission has been deliberating upon the Revision of the Constitution and Canons of the Church. During the past year there was put forth a Pastoral Letter to the Church by the House of Bishops on matters of the highest importance to its spiritual welfare. The two topics treated of were the plenary Inspiration of Holy Scripture as the Word of God; and the reality of these Gospel Facts: the Virgin birth of our Lord, and the resurrection of His incorrupt Body from the tomb.

That there was need of such a declaration was testified to by the disquietude and pain felt by many, at the discovered development in the Church of a school of Theology, which was minimizing the Inspiration of Holy Scripture and holding the foundation Gospel Facts to be unessential to Christianity.

Now our Church, while holding the ancient traditional faith of Christendom, has always allowed of certain pious opinions within the recognized limits of its received dogmas. We have all been familiar with two schools of thought, which represent two distinct human tendencies, the Low Church Evangelical school, which is more subjective, and the High Church Sacramentarian school, which is more ob-

jective in its theology. To each the term "Catholic" may be applied. They are in accord in essentials. They have been growing into a better understanding of each other. They have a common agreement in the belief in the Holy Scriptures as the Word of God. They alike recognize the authority of the Church and the Prayer Book. They are one in sincerely holding the faith expressed in the ancient Creeds. Neither yields to the other in belief in the Blessed Trinity, the Incarnation, the Atonement of Christ, the vicarious and substitutive sacrifice on Calvary, the need of conversion wrought by the converting and convicting power of the Holy Spirit, the necessity of a living faith without which all ordinances and Sacraments are of none effect, and of our inability by any works of our own to attain salvation which comes to us of God's mercy through the infinite merits of Christ.

But there has risen of late a new kind of Churchmanship, commonly called the Broad. Now when this is understood as the expression of that liberality which makes High and Low Churchmen as well, regard every baptized person as a member of the Christian family, it is to be commended. When it presented itself as an effort to show the agreement between the Church's faith and the ascertained facts of modern scientific discovery, its loyalty was unquestioned. When its popular preachers took up social questions and human interests and progress and kindled afresh an enthusiasm for humanity, what were they doing but carrying out the second

great law of Christ, to love one's neighbor as one's self.

But members of the various schools of thought are sure, by the inevitable tendency of logic or imagination or self-will, if they do not carefully observe the proportion of the faiths and control their speculations by the faith certified by universal consent, to glide out of the Church's defined and buoy-marked channel. So we have seen high Anglicans becoming Romans, low Churchmen becoming Reformed Episcopalians, and Broad Churchmen becoming Episcopalian Unitarians.

We can however but recognize the fact, that now there is a large body of ingenious writers and popular preachers in our American Church who have broken with the ancient authoritatively accredited faith held alike by High and Low Churchmen, and are substituting for it a philosophy which changes our whole conception of God and Christ and the way of salvation.

It is being actively propagated in some theological seminaries, is supported by a large amount of the wealth of the East, is dominant in a number of Dioceses and rules their Councils, and has extended itself so silently and swiftly as to have been little observed by the South and West. It was to allay no ungrounded fears, but to rouse the Church, seemingly dormant, to grave perils which threatened its life, that the declaration of the Bishops was issued.

In the spirit of fairness and with a desire to know the truth, let us now examine this.

I — MODERN BROAD CHURCH THEOLOGY

Instead of treating Christian Theology as the logical exponent of the Gospel Facts, its history is traced, like the history of every philosophical theory, independent of these Facts. All religion (for no distinction is allowed between natural and revealed) is supposed to be a product of human thought, and to develop like other products of thought from the consciousness of men and through the clash of minds discarding the false and retaining the true. The more enlightened the minds, the purer the thought, and thus the most brilliant men of the age become the beacon lights for the rest to follow.

The Gospel Facts being thus removed from their proper place, and the logical explanation of these Facts as set forth by the Œcumenical Councils being rejected, the way is prepared for a Theology, which, instead of being the exponent of the Gospel Facts, has this new and startling peculiarity, that it is not dependent for its truth upon the Facts of our Lord's miraculous birth, His sacrificial expiation for sin, or the resurrection of His uncorrupt Body.

For the sake of emphasis we repeat this point as destructive of the whole system. For it will be seen as soon as the principles of the Broad Church Theology are understood, that the supernatural Birth, the atoning Sacrifice and bodily Resurrection of the Historic Christ have no necessary place in that system of thought.

The three principles upon which Modern Broad Church Theology rests, are as follows:

1. The conception of God Immanent in Nature.
2. The conception of the Image of God in man.
3. The conception of the (so-called) Historical Christ.

The first is only important to the second, the second as the step to the third, the third is the principle which departs most from the traditional theology of the Church and is in direct opposition to the Gospel Facts.

Consider the first of these. In order to understand this conception of God Immanent in Nature, it must be compared with that conception of God's Immanence which the Catholic Church has ever held and which is true. We may give the latter in the words of Dr. Pusey:

"God is Omnipresent, that is everywhere. Our earthly substances do not shut out God. God's way of being is wholly different from ours. It is not with God as when we build a house and part off what is without the house from what is within, and that so God should be shut out by the works of His own hands. He is above them; without them; within them; not a part of them, not intermingled with them, not confused with them; nor are they part of Him; yet they hinder not His presence. He is not in one way within them; and in another way without them; but one and the same God wholly everywhere. He does not fill one with one part of Himself and another with another part; but is one and the same in all."

Now compare with this the conception of God's Immanence in nature as stated by Broad Church teachers.

It usually begins by regarding the act of creation as a necessity of God's own life. The completeness and beatitude which the Blessed Trinity has in Himself is thus denied by the requisition of a creation which relieves His otherwise solitariness. This creation, as a necessitated act, involves an emanation of His own Nature and logically, if a necessary act, is Eternal. The outcome is Pantheism. No Universe without a God and no God without a Universe.

In respect of His Immanence it is not held that, His essential nature being what it is, earthly substances do not shut Him out, and He is as wholly without as He is within, but it is held that He dwells in the Universe "as His abode," manifesting Himself in nature and humanity. Wherever, we may ask, does this greatly differ from the old heathen thought? "In the Stoic Philosophy God was conceived of as indwelling in the world penetrating everywhere and filling it with His presence. The world was thought to sustain the same relation to God as the body to the spirit; it was directed and controlled by an immanent life, of whose beauty and glory outward nature is the direct manifestation, while the human spirit in its moral capacity and attainments expressed the highest revelations of the actual presence of the divine."

He dwells, the Broad Church teachers tell us, in the Universe as His abode and manifests Himself in nature, in humanity, and finally and supremely in our Lord. He is a "Deity," one of their writers declares, "dwelling in outward nature, but more

especially in humanity, and above all in Christ." And this Deity is also spoken of as being "organically related" to man. If organically related, what is this then but Pantheism?

And this Deity is not the one God in three Persons who alone is God and whom we Christians worship. It is a phantom. It is a philosophical Idol. It is partly the reproduction of Greek thought. It is as unlike the true God as the carved images of the heathen. It is as idolatrous as an object of worship. "God," they declare, "as truly as man, has a moral history, a development, an evolution of inner life." This is the philosophical Idol of their own making and they defend Its existence by a philosophy which is superficial and a theology which is not Christian.

Their explanation of the Trinity is a travesty of the Christian Creed. The Father, Son, and Holy Ghost are not regarded as equally Immanent. This is what they teach.

The Deity indwelling all nature, the soul or activity, of which the world is the body, is held by them to be the Word, the Divine Reason, the Eternal Son. In contrast with this "Immanent Deity," "Transcendent Deity" is described as "the Eternal Father, the mysterious background or abyss of all existence, united by a holy and infinite spirit with Immanent Deity."¹

Not only is the Blessed Trinity thus insulted by their foolishness, but a vital truth of the Incarnation is denied. We Christians know that in the fulness

¹ See *The Continuity of Christian Thought* by Professor Allen.

of time the Word became flesh. At the Annunciation the new creation began. Then humanity was united to Deity. In union with that Humanity we are united to God. It is in a new and higher way. Before the Incarnation it was by natural gifts, now it is by indwelling grace. But this Christian truth is contradicted by the Broad Church teaching of God's Immanence that makes "Christ the Indwelling God." "His Incarnation," so it declares, "is not a thing new or strange. He was in the world" (as the Immanent Deity) "before He became flesh and was preparing the world for His visible advent. As Indwelling Deity He was to a certain extent already universally incarnate as the light which lighteneth every man."¹ There is thus no recognition of the two distinct relations in which we stand to God, that of the creature to the Creator and that of the Christian to Christ.

Secondly, consider the next principle of this system: Its conception of the "Image of God in Man."

In considering man's nature we are met with the fact that unlike all other known beings his actions are not regularly in accord with his best judgment. He knows the better and pursues the worst. The fall of man is not so much a doctrine as it is a scientific fact. And this fact Holy Scripture explains by telling us how man was created and established in God's image and likeness. These were His gifts. God created man after His own image, enduing His nature with natural gifts. He com-

¹ See *The Continuity of Christian Thought* by Professor Allen.

municated to human nature the Divine quality of indestructibility. He imparted to it, under restricting conditions, qualities of power, knowledge, goodness. He established man in His likeness. He did this by an added gift of grace, that established man's nature in harmony with itself, in correspondence with God's mind and will, and enabled it to attain to a further union with the Divine Life in the Beatific vision of God. This grace man lost by sin. But the natural gifts were not lost, though marred by ignorance and unregulated desire. Struggling as best he may, man knows his nature to be wounded and faulty, and that he needs, by aid without himself, to be reconciled and made whole.

But the Broad Church system makes man's nature related to the Deity indwelling in creation, not by an act of creation, but by being *begotten* of God. "My essential humanity," says Dr. Parks, "of which Jesus partook, is begotten of the Father." "The Indwelling Deity is said to be *continually* or *organically* related to the human soul." "It is a moral or spiritual image, containing as it were in the germ the highest and the divinest qualities as they exist in God. It is that in the Son which comes from being begotten of the Father." This makes man not to be created in the image of God, but, being *begotten*, to be consubstantial with Him. If this were so, then, as the Bishop of Springfield has observed, men ought to share God's Attributes.

If logically any shrink from this conclusion, yet such a conception does away with the whole redemp-

tive work of Christ, as the Church has received it. "In the redemptive work of Christ," writes Professor Allen, "there is no readjustment or restoration of a broken relationship between God and humanity, but rather the revelation of a relationship which had always existed, indestructible in its nature, obscured but not obliterated by human ignorance and sin." "In the life and especially the death of Christ lies the evidence of God's *identification* with man. The Incarnation is itself the Atonement by which God reconciles the world unto himself."

The reason given for this is, because the manifestation of God in Christ was a manifestation of man's true nature of God in man. It was a picture lesson revealing to us our essential union with the Immanent Deity. A union now revealed but always existing before as well as after the coming of the Historic Christ. To realize this organic union constitutes redemption. "It is the soul itself which of itself and by itself disengages itself from that which stains it, and is thus rendered worthy of entering into communion with Him Who is purity. It is not through grace coming from without, but by a voluntary purification within that man can see God."

This is the doctrine which is being taught in our theological schools, which is being backed up by rich corporations and wealthy Churches, and is now dominant in a number of Eastern Dioceses.

The sinner who feels the burden of his sin, is no longer to be pointed to Christ as the Lamb of God by whose substitutive and vicarious sacrifice his

guilt may be done away and he find acceptance. For him there is no Sacrament of Baptism for the washing away of sin, no comforting word of absolution applying the reconciliation virtues of the precious Blood. The poor sin-stricken soul must not look to the sacrifice of Calvary or to the pardoning grace that flows from it, for the pardoning grace comes not from without, but in his weakness and sin-oppressed condition he must look into the putrid morass of his own soul to find deliverance. As the Priest stands by the death-bed of some poor penitent he must not tell him of salvation through Christ's all-satisfying atonement and the appointed means of pardon. He must either stay away and say "all is well" and there is no eternal loss of soul, or visit the sick and preach philosophy. Must tell the dying soul how that the Deity, dwelling within the world as His abode, is the only begotten Son of God, and that He is organically related to the human soul, and bid the sinner realize this as his safety and hope.

Let us now pass to the third conception, which relates to the Historic Christ.

The God of this Broad Church Theology, as we have seen, is not that of the Catholic Creeds. God transcendent is represented as the Father. The Indwelling Deity is identified with the Deity in Christ. Christ is made the manifestation of this indwelling Deity. But now especially notice how this theological system culminates. *It has two Christs.*

The indwelling Deity is called "the spiritual and essential Christ who is limited by no conditions of time or space," or "the living personal Christ organically related to the soul in all times and places, in all conditions and circumstances." Then there is the other Christ whom they call the "Historical Christ," who is merely the *manifestation* of the Indwelling Deity or Essential Christ. The Historical Christ is supposed to have been ignorant of His Godhead and only gradually to have attained the knowledge of it.

Here you perceive, dear brethren, the old Nestorian error of a double personality in Christ. But the Christian faith is that the two Natures, God and man, were united in one Person: the Person of the Eternal Word. We know therefore, as there was only one "Ego" in Him, He must always have known Himself to be what He was, the Eternal Son of God. Yet a Broad Church teacher writes, "No words of Scripture appear to imply that Jesus, when He lay in Mary's arms, or worked in Joseph's shop, knew with clear celestial knowledge that He was God's true and only begotten Son." "It certainly appears to have come to him." So they deny, and sometimes with scorn, the ancient faith of the hypostatic union of the two natures in the one self-conscious Personality of the Eternal Word. Probably through ignorance of the Church's theology or unwillingness to accept it, they cannot understand how then He could have been really tempted and be now a helpful and true example to us. Thus they

come in their denial of Christianity to look upon Christ as a human being indwelt in a degree peculiar to Himself by the Immanent Deity.

They claim that the Catholic Church with its "traditional theology is in error because in its efforts to know Christ after the flesh, it has lost the vision of what they call the spiritual essential Christ, and has sacrificed this conception of the higher spiritual Christ in order to emphasize and make its own the historical fact of Incarnation." How this sounds like an echo of German theologians; like the efforts of men living in an imperfect union with the spiritual organism of the Church and so necessarily deficient of spiritual insight and capacity to grasp and hold the Catholic faith. Yet the work and mission of this school is thus boastingly heralded. "It is no longer the Christ after the Flesh" (i.e. the Historical and Real Christ), but the Christ "after the Spirit Who occupies the central throne in Christian thought and experience."

In other words, belief in the Historical Christ, as existing to-day in His Blessed, Crucified, Risen, and Glorified Body is far inferior to belief in the Indwelling Deity or the spiritually Essential Christ, the philosophical Idol of this school of Theology.

It is therefore, you see, natural, when you grasp the principles of this system, for it to reject all authority, in Holy Scripture or in Creeds. For it is not based on authority, but on progressive human thought. You see also that it is a system which does not base itself on the Gospel Facts, nor does it

require them. It is a philosophical attempt to remain Christian without accepting them. You see also that it is immaterial to this system whether Christ after the flesh was born naturally or supernaturally. With lofty superiority of wisdom, some of them say they "believe the supernatural birth but don't regard it as essential." It matters not to this school of thought, whether Christ's death was a propitiatory sacrifice for sin, or whether it was a revelation of Divine power and glorious martyrdom for Truth. As to the Gospel Fact of the Resurrection of the Body laid in the tomb of Joseph, they teach it should be considered in a mystical sense, "a re-clothing in some higher form of the purified spirit." The Ascension of Christ in the identical flesh, in which He won His victory, need not, they claim, be held, but rather we may adopt as a pious opinion, that He unclothed Himself of that Body and "ex-carnated His Incarnation."

So it all comes to this, that it is unessential whether Christ was born of a Virgin, or His uncorrupted Body rose, or He with that Body ascended. There is not a High Priest touched with the feeling of our infirmities, now presenting Himself in His pierced Body on our behalf and making our petitions, through union with His merits, His own. His humanity is not the channel of life and grace to our bodies and souls. There is no spiritual organism which is His Body the Church here on earth, no need, of course, of a Priesthood, and no Sacraments which extend to faith, His grace.

You may understand, dear brethren, by this analysis what this modern, shallow, irrational system is; how destructive it is to the Christian faith; and how it is to be met. It is in direct opposition to the great Gospel facts and to Catholic theology, which is the interpretation of them. We need not dwell on those facts. The great fact of the Resurrection of the identical Body which was laid in the grave proves beyond question that the Christ supernaturally born of the ever Blessed Virgin is intended to occupy the central throne in Christian thought and experience, and that the Deity of Jesus Christ differs from that of Divinity in man, in kind as well as degree. This broad theology does not require these Gospel facts. By insisting on them as the Bishops' Pastoral does, as essential, it will be met and overthrown. But that our laity be no longer exposed to teachers trained in private irresponsible theological schools, it behooves the Church to place by Canon every theological school under supervision, and allow no candidate for Orders to be educated in any which has not the approval of three-fourths of the Bishops of a province. Unless we purify the fountain there is death in the stream.

II. — THE REVISION OF THE CONSTITUTION

Let us turn now to our second topic.

The chief interest in the coming General Convention of the Church, which meets in Minneapolis in October, centers in the proposed Revision of the Constitution and Canons. After many years of

patient examination and learned debate, a commission composed of seven Bishops, seven Priests, Doctors of Divinity, and seven laymen, was appointed in 1892, which has published the result of its three years' deliberation in the form of a report. So far as we have learned, it has been favorably received.

The Constitution is prefaced by a Declaration, which asserts that "This Church as an integral portion of the One, Holy, Catholic, and Apostolic Church, holds the Faith maintained by the undivided Church, defined in the Creeds commonly called the Apostles' and Nicene Creeds, and divinely set forth in Holy Writ; receives the Canonical Scriptures of the Old and New Testaments as the Word of God, and as containing all things necessary to salvation; continues steadfast in the Apostolic ministry of Bishops, Priests, and Deacons." The Declaration also states that this Church "ministers the two Sacraments ordained by Christ Himself, with unfailing use of Christ's Words of institution and of the elements ordained by Him."

To the latter sentence there are two serious objections, one to the language employed and the other to its doctrinal import. The language is taken from what is popularly known as the "Chicago Quadrilateral," and, while fitting in addressing an Eirenicon to sectarians, is out of place in a Declaration of the Faith. Again, it is an alteration of and narrowing of the Reformation settlement. The statement implies that there were but two Sacraments ordained by Christ Himself. Now the Reformers declined to

commit themselves in the Prayer Book to this limited number of the Sacraments. Wisely, and in characteristically guarded language they say, there were two Sacraments ordained by Christ, which were generally necessary to salvation. Two only as necessary to salvation where they may be had. But these were not the only means of grace Christ revealed and left for the life of His Church. The Apostles indeed took order and promulgated the ministration of Confirmation, the giving of Holy Orders, the ministry of the word of reconciliation, and the Unction of the sick, all of which convey their respective graces to faithful recipients; but the author of them must have been Christ Himself, for it would have been impossible for the Apostles to have instituted any effectual sign of grace.

It were better then that the Declaration should briefly state this Church "ministers the divinely ordained Sacraments in use throughout the Catholic Church," or, omit the Declaration altogether. The latter is the more conservative and safer course. For the faith of the Church is embodied in the word of God and in the Prayer Book, in its Liturgy, its Creeds, Catechism, Ordinal, and Articles, and it is dangerous to allow an implication to arise, by the insertion of this Declaration, that our Church allows of any other standard or anything less explicit or complete.

There will probably be little disagreement with the proposed change in reducing the number of Deputies from each Diocese to three Presbyters and

three laymen. It is a change which will diminish the growing unwieldiness of the House, increase its judicial efficiency, and prevent a divided Diocesan vote when the voting is by Dioceses.

It will also probably be regarded as wise to change the present rule which makes the senior Bishop the presiding Bishop, and to allow the House of Bishops to elect its own head.

Another improvement is found in the needed relief given to the House of Bishops in obtaining a quorum, by requiring not a majority of all the Bishops, but only a majority exclusive of the Missionary Bishops. Few persons realize the present existing difficulty of obtaining a quorum even under circumstances which render a meeting of the Bishops most desirable, on account of the many engagements of the Bishops, the great extent of country and the large expense which they have personally to bear. It costs several thousands of dollars to bring them together in New York for a single day's needed deliberation, or for an election required to fill a vacant Missionary Episcopate. It would, therefore, be a great relief if the number required for a quorum were lessened. The obvious objection to this is the possibility of legislation by a small number of Bishops. But this is obviated by the Rule, that whatever may be the number required for a quorum, yet that no election shall be valid, or legislation be adopted, save by a majority of all the Bishops entitled to vote, whether present or absent.

The report further proposes that the name of the

General Convention be changed to the more ecclesiastical one of General Synod; and it gives the old Scotch title of Primus to the Presiding Bishop, and Primate to that of the chief Bishop of the Province. It is not a material matter, but may occasion some debate.

The giving of titles is a national characteristic. All men like titles, and Americans especially so. They are at times amusingly ingenious in their invention of them. Perhaps it is a weakness of our countrymen. It shows itself sometimes in Church matters unpleasantly combined with an un-Apostolic cowardice and fear of criticism. We must invent new titles like "General Convention," "Standing Committee," and "Presiding Bishop," names never heard of in the Church of God before. Would it not be better to be content with the old-fashioned Church terms of "Synod" or "Council," rather than the more pretentious and political sounding one of "Convention" and to be satisfied with calling our prelates by the old titles of Bishop and Archbishop, as our Reformers, Archbishops Cranmer, Latimer, and Ridley, left them to us, and as is the custom throughout all parts of the Anglican Church, except in our own Nationality and one other at this day, and as has been recommended to us by the Pan-Anglican Conference?

We venture also to think that the proposal in the report "that if either House shall desire the two Houses to sit together," "a joint session shall be held," is an unwise one, tending to impair the inde-

pendence of the House of Deputies and impairing the dignity of the House of Bishops; and that a mutual understanding between two legislative bodies when they differ is better reached in the regular and well-tried way of a committee of conference than by a joint debate.

On the formation of new Dioceses, the report wisely recommends that the number of self-supporting congregations and the number of canonically resident Presbyters required be increased from six to ten and that the General Synod must have satisfactory assurance of a suitable provision for the support of the Episcopate.

For the better safeguarding of the Faith the report requires that Priests and Bishops, and not only Deacons, as now, should subscribe to the Declaration "that the Holy Scriptures of the Old and New Testaments is the Word of God," and promise conformity to "the doctrine, discipline, and worship of the Protestant Episcopal Church." It is well to observe the change here made, from the plural to the singular, from "doctrines" to "doctrine." For there are Broad Churchmen who say they can believe in the "doctrine" of the Church, but not in its "doctrines." They mean they can accept a certain general "doctrine" which they have distilled from the Prayer Book, while feeling themselves at liberty to reject a number of specific doctrines. Is it well to sanction this view by a change in our present formula of subscription?

It is certainly proper in view of present dangers

that at each grade of the ministry the ordained should make a renewed profession of faith and loyalty. We can, however, but think that since the Bishops declare themselves in their late Pastoral to be "special guardians of the faith," a more full and special declaration of faith should be required of them. There are practical reasons why this should be so. There are obstacles in the ascertainment of the soundness in the faith of Bishops-elect arising from the great size of the country and also from the electioneering methods of some secular newspapers, that make it difficult for Standing Committees to act intelligently in confirming an election. Some Standing Committees escape the difficulty by taking the ground that they are simply judges of the regularity of the election and have no right to go behind the conventionally signed Diocesan testimonials; while others having a different view of their duty are often unable to act but upon conflicting hearsay reports or second-hand testimony. If the orthodoxy of our rapidly increasing Episcopate is to be guarded, — and is there anything more important? — a fuller statement of the faith should be required of Bishops than of Deacons and Presbyters. And can any test be more acceptable to an honest believer in the Blessed Trinity and the Incarnation than the declaration made by the Pan-Anglican Conference, together with the definition on their essential doctrines found in the Athanasian Creed? Would it not be wise therefore to require every Bishop-elect before his consecration to sign such a declaration

and send it to the Presiding Bishop? To meet existing difficulties by relieving Standing Committees of all responsibility, by not requiring their consent, as is proposed, is only to increase our dangers.

Let us turn to another and most important subject. The chief interest in the proposed changes in the Constitution centers about the adoption of the Provincial system. It involves the grouping of a certain number of Dioceses together as a Province, and the regulation and adjustment of the powers and functions of the Provincial Synod to those of the General Convention and the Diocesan.

The Church appears to be ready for some such legislation. The logic of facts and of Church growth has been found stronger than the logic of obstructive argument and fears, and the wisdom of a Provincial system, adapted to the needs of the American Church, is now commonly recognized.

Years ago ecclesiastical statesmen saw that the rapidly increasing number of Dioceses was enlarging the House of Deputies to unwise proportions; that it was becoming difficult for Standing Committees to pass satisfactorily on the fitness of Bishops-elect; that the Church was being viciously exposed to the influences of politically manufactured newspaper agitation; that there was a widespread feeling among the clergy of the injustice of exposing them to the liability of censure from our imperfectly constructed Diocesan courts without opportunity of review or appeal; that there was danger of our missionary system with its seventeen Bishops and

yearly disbursement of half a million dollars passing, through the almost necessary centralization of its government, into the hands of a few; and from these and other reasons, the advantages of the Provincial System became more apparent.

We think that by the erection of Provinces, the Church's growth, its missionary enterprise, educational resources, and judicial system would be vigorously developed. We think the General Convention might be relieved, by the Provincial Synod, of some of its increasing work and that it might not be obliged to meet but once in four or five years. We think that each Provincial Synod should have power to frame a code, common to the several Dioceses of which the Province is composed, for the trial of offenses, thus securing impartial treatment for all cases in the first instance and also providing, in the Bishops of the Province, a court of appeal. This should be supplemented by allowing of a further one in case of doctrine, to the House of Bishops. We think that the Provincial Synod would also greatly relieve the Diocesan ones of their machinery-making and petty legislation, and enable the Diocesan gathering to take on a more practical character in Conferences about parochial work, and planning missionary enterprises, and in spiritual improvement. We think that Bishops-elect should be confirmed by the Bishops and Standing Committees of the Province only, as better able to obtain reliable information and more likely to act, from the smallness of their number, with an increased sense of their

responsibility. We think that for the securing of these benefits there should be but few Provinces, not more than five or six, and that a Province ought not to be formed on state lines, or conformed to sectional ones, and should consist of at least twelve Dioceses, for dignity, usefulness, and safety. We think it would be far better that the Dioceses should be grouped together, not by their own choice or predilections, but by the wisdom and action of the whole Church expressed in General Convention. We think there should be a Church Mission House in every Province, which should be in subordinate connection with that in New York; and which should aid in collecting and distributing the Church missionary funds. We think, in fine, if the Provincial system is to be introduced, that to be useful, it should be a real and not a sham one, that it should not be a cribbed and confined creation of the Dioceses, with meagerly given and jealously watched powers, a weak, untrusted, and useless appendage, but so endowed by General Convention with legislative powers, subordinate of course to the General Synod, as to make it effective.

Against the introduction of this system of Provinces with Primate or Archbishop, and Provincial Synods, it is likely an old objection, appealing to our inherited anti-Roman prejudices, will be revived. Will it not tend to a Papacy? Does it not logically do so? First it will be said you have the Diocese and its Bishop, then a Province and its Archbishop or Metropolitan, and then must it not come to a Pope?

It is therefore necessary to remind ourselves how the Papal supremacy was developed. Many causes contributed to its development from a primacy to a supremacy, but one effectual agency was the invasion by the Pope of the powers of the Diocesan Bishop and the independent rights of the Metropolitan. If the exaggerated power of the Papacy is ever reduced to its original, primitive, and constitutional limits, it will be by the Episcopate becoming recognized in the Roman Communion as a separate order of the ministry, and by their Bishops recovering their full and independent prerogatives. The establishment of the ancient and churchly Provincial system among ourselves will, so far from leading us to accept the Papal supremacy, be more likely to lead the devout and learned Roman Catholic theologians in America away from it to the ancient ecclesiastically assigned, and canon controlled primacy.

Thus the more the provincial system is studied, the more it will commend itself as resolving many of the difficulties arising from our growth, by its obvious utility, and as a preservative of our Catholic position and inherited faith.

But while all or nearly all will admit the wisdom of adopting some system, great diversity will arise upon these questions: how the Provinces shall be formed, what shall be the powers of the Provincial Synod, and what its relation to the Diocesan one. And naturally it will be the object of those who have been forced to yield to the logic of the facts

which demands the system, yet who have not as yet faith enough in the wisdom of the Church to trust it, to minimize as far as possible the powers of the Province and so make it ineffective.

Now in the discussions which during the next nine years will be held on this whole subject, before the Church with her patient and enlightened wisdom formulates her decision, there will be two oft-repeated contentions made in debate which have for their satisfactory resolution two distinctive Church principles.

In considering the Church's Constitution and the principles which should govern our future legislation, all can see the superficial likeness existing between certain Church questions and those which, in past times, divided Americans on constitutional ones into Federalists and Democrats. In the Church there have been those who look upon the Diocese as possessed of independent Church life and forming the Church unit, and the National Church as being its creation and having no other powers in its General Convention save those explicitly delegated to it. On the other hand, there are those who claim that through whatever providential process of development our National Church arose, as an integral portion of the One Holy Catholic Church, it is possessed in its collective capacity and in its General Convention with all the inherent ancient powers of a National Synod.

These two views will have much to do with our legislation and the formation of Provinces. Some

will maintain that as the Diocese is the unit, the Province should be the creation of the Diocese, and no Diocese should be forced to join any Province save with its own consent. So also in regard to provincial legislation. The Province is to possess only the powers delegated to it by the Dioceses, and its legislation is not to be binding on any Diocese except by its approval.

Now such a Provincial system, we need not say, would not add anything to the efficiency of the Church, but only to the making of a large amount of useless machinery. But what we wish to point out and emphasize, is that the likeness between our civil government and of the Church is but a superficial one; and that whatever views we as citizens may have in regard to the relations of state and the general government, they have no place in these Church questions. The very strongest upholders of state sovereignty are often found as Churchmen, the strongest upholders of the inherent powers of the National Convention. For they recognize two great distinctions which exist between Church and State. The State in our country is the creation of the majority of the people, expressing its will and mind through its representatives. The Church is a spiritual organism through which is revealed the mind and will of Almighty God. It is not like the tower of Babel built up upon an earthly foundation of earthly power and the wisdom of the majority, but the city of the New Jerusalem descending already organized from heaven. Our National government

may be a government with delegated powers formed by the union of independent sovereign states, but in the Church of God the Dioceses are not separate independent sovereignties. They have no independent life or powers apart from the one body of the whole Church.

Thus in respect of the fancied parallel between the Church and our Republic and the theory that the Diocese is the unit of construction as the state is of the United States, the answer is, that the Church is not a man-made Republic or a Babel-made tower, but a spiritual organism and Solidarity. It is a Kingdom of which Christ is the Head and King.

It will, we trust, not be overtiresome to you, if here, in support of what has been said, we look at the matter historically and recall the growth and development of our Church organization in our land. Go back to the time when at the end of the last century, Churchmen in the separated colonies found themselves forced by the Revolution to take measures for the preservation of the Church's life. Though in their civil relations they were members of distinct organizations, as Churchmen they were members of the One, Holy, Catholic, Apostolic Church. They were united to the Body of Christ by an Apostolic ministry and priesthood, by valid and efficacious sacraments, by an unmutilated Liturgy of the commemorative sacrifice, by the possession of the common faith of undivided Christendom, and by the inheritance of its body of Canon law.

Up to the time of the Revolution American Churchmen were under the Episcopal jurisdiction of the Bishop of London and so linked to the Anglican Communion and in it to the Solidarity of the whole Catholic Church. The Revolution made impossible the continuance of the relation between the Bishop of London and themselves, and so it surrendered the link which connected the American Church with the Solidarity. Only in connection with the Solidarity could Churchmen possess and teach the faith authoritatively, only in connection with it were they in possession of the Church's order and law. When the needful link of the Episcopal order was restored, they came, in union with the Solidarity, into full possession of the Church's law as well as of her Faith. Left as they had been without active Episcopal ministrations, no wonder, taking also their environment into consideration, they grasped but imperfectly the Church's teaching and the law. So when Americans desired of them the Episcopate, the English Bishops insisted that the American Church should retain the unity of the faith by restoring the Nicene Creed to their proposed book of worship. They also compelled them to retain so much of the unity of law that no Bishop should be consecrated until there were three Bishops of English consecration in the country. At length becoming actively united to the Solidarity, the Church in America (free from the hindrance of state association existing in England) has moved more freely toward the full recovery of her inherited unity of faith and worship,

and, though slowly, to her inherited unity of government and law.

Note this progress. Our Church's history shows us that there are two ways in this department of government and law, wherein the growing recovery of its inherited privilege, through unity with the solidarity, is specially observable. One is the gradual recognition of the rightful position and powers of the Bishops as the links of the Apostolic unity and as special guardians of the faith. The other relates to the present subject of Provinces.

As to the first. The American Church, lovingly compelled to retain the unity of the essential faith, only imperfectly retained the unity of her constitutional law. It has taken a hundred years to attain the evolution of the House of Bishops to the rights which belong to that order, in the period of the four Ecumenical Councils. The constitutional legislation of the past hundred years is nothing more than an effort to restore to the House of Bishops its proper functions. There was at first, save in Connecticut, which proceeded independently, much ill-grounded apprehension of Bishops. South Carolina went so far as to refuse to come into the union, except on the condition that it should not be compelled to have a Bishop. Then too, at first, as you remember, the Bishops in the Convention met and sat in the same body with the Clerical and Lay Deputies. It was afterwards provided when their numbers became three, they should sit as a separate House. But though this step was taken, that House

was not allowed to possess equal power with the House of Clerical and Lay Deputies. It could not originate legislation. It more than reversed the order in the English convocation. There the House of Bishops could originate and enact legislation, the lower House having only a negative. With us the House of Bishops could not originate and had no equal power of veto. But the House of Deputies could by a four-fifths vote overrule the Bishops. And this inferiority was not done away until the Constitution was amended in 1808. So that in the first twenty years the House of Bishops passed from the condition of a house of revision towards the position of an independent and coequal body. This shows how slight was the conception of Church law and organization, at the period we first considered. It shows also, how it is for us to recognize that the true law of our Church's growth is by way of recovery, through union with the solidarity, of all our inherited privileges of order, worship, and faith, which belong to us as an integral portion of the one Holy Catholic and Apostolic Church.

We see this in the other matter of the Province. In Colonial times, as has been previously remarked, Churchmen in the separate Colonies were under the jurisdiction of the Bishop of London. If we examine his powers, he stood practically to them in the relation of a Patriarch. For the American Churchmen did not form a single Diocese, nor were they parts of one Diocese. Here a common mistake is made. They were in separate civil jurisdictions and so

were like the provinces of the Roman Empire. These provinces were administered Ecclesiastically by Patriarchs. The Bishop of London administered these separate civil colonies as a Patriarch would, by aid of men like Dr. Bray, who fulfilled the office of the Chori-Episcopi of the Ancient Church; these Chori-Episcopi being, as you know, sometimes consecrated as Bishops and sometimes not. In this respect the Bishop of London was somewhat like the Bishop of Alexandria, who seems to have united in himself the powers of Patriarch and Metropolitan.

Now when the oversight of this Patriarchate was broken up by the Revolution, the Churchmen in the several independent civil colonies gathered together in informal meetings and conventions. They acted in two ways. In Connecticut they sought for and obtained a Bishop consecrated in Scotland; New York, Pennsylvania, Virginia, and other colonies sent representatives to consult and take action together. There were thus two lines of proceeding. But the point we wish to make is, that in no case did they act as "Dioceses" or as "Potential Dioceses" as has been said. They were not Dioceses and had not been formed into Dioceses.

And so here we may pause to note how mistaken is the fancied analogy between the formation of the United States and our Church's general government. In their civil relations, Americans were citizens of separate colonies. These colonies were independent organizations. They had inherently sovereign rights. They created by a union a national govern-

ment. As Churchmen on the other hand they were all members of one body, deprived by the Revolution of their Episcopal head, who were seeking in their separate Provinces as best they knew how, a recovery of their privileges and powers through a recovered union with the solidarity of the Church.

Moreover, in reference to the theory that Dioceses came together and so formed a Church union, and that the power undelegated to General Convention remained with themselves according to the supposed parallel case of the formation by the United States, we may remark that while the *state* is a unit, the *Diocese* is not, in the same way.

The Church is not the result of an aggregation of Diocesan units, any more than it is formed by an aggregation of Christian believers. It came into existence as a complete entity. It descended from heaven — a city fully formed. The only complete unit is the one solidarity of the Catholic Church. The day of Pentecost is the Church's natal day; and the infant Church was born as complete a body as was the infant Christ on the day of the Nativity.

Three things clearly demonstrate that the Diocese is not the unit by whose aggregation the Church is built. For if we try to consider the Diocese abstractly as a separate unit, it becomes a unit separated from the Church and so is in a state of schism. It is thus a diseased unit, and no body can be formed of diseased atoms. Again it is not a unit of Church life, for it cannot propagate itself. When its one Bishop dies no one remains to ordain or consecrate,

and priesthood and order and Sacraments are soon lost. Again by itself it cannot authoritatively preach the gospel, it cannot fulfil its prophetic office, for it is only in union with the solidarity that Bishops or Clergy can speak with authority. The Holy Ghost dwells in the solidarity and it is only as instruments of it that they are organs of the Holy Ghost in declaring authoritatively the Word.

Leaving now this theory of the Diocesan unit, and looking at facts, we perceive that the Churchmen in the several Colonies acted, not as "Dioceses" or "Potential Dioceses" but rather as Churchmen belonging to Provinces or Potential Provinces.

Here note that this is the customary method. For the whole history of the Conciliar action of the Church from the meeting of the first Council, whose records we possess, the Council of Eliberis in 305 in Spain (after the lapse of the great persecutions) down through the period of the Ecumenical Councils, shows that no Council met in a less division of the Roman Empire than that of a Province. It is not alleged that this idea was at all clear to the men of a hundred years ago. They did not fully comprehend, as we have seen, the unity of the faith and so not that of law. They did not at first realize that it was necessary to retain the Nicene Creed for the unity of the faith, and they had as little conception of retaining, through their union with the Solidarity of the Church, the unity of Church law.

But in spiritual things it is not as in civil ones, that the words and intentions of the original actors

are to govern the interpretation of the thing done; for God often uses the ignorance and mistakes even of His servants to carry out in spiritual things His mind and will. His mind and will are manifested and preserved for us in the solidarity of His Church. American Churchmen are gradually recovering it. And just as the last hundred years has been taken up in realizing and recovering the true position of the House of Bishops, so the mind of our Church has been working towards the realization of the idea of the Province. It was involved in the grouping of Churchmen by Divine Providence in the separated Colonies and so from the beginning latent in the Church. It showed itself in various ways. This Provincial idea came out in the calling the See formed in the state of New York in 1838, not the Diocese of Buffalo, but the Diocese of Western New York. And since that date the recurrence of the same nomenclature, in the formation of new Dioceses, as for instance Central New York, Central Pennsylvania, Southern Virginia, East Carolina, Northern California, is a manifestation of the same underlying idea. The Colony was the Province. True, the Colony on account of the paucity of Church population had in the beginning to take on the single Diocesan form rather than the Provincial. Nevertheless it did not, as we have seen, lose the idea of the Province. It was in the Colony. And here we must recall the fact that the Colonies of that day were not identical with the area of our present states. Many states have been carved out of the regions

which the Colonies of Virginia, Massachusetts, and Connecticut ceded to the General Government. And were they to retain the identity of the area of the Colonies, most of the present Dioceses between the Alleghanies and the Mississippi would remain as portions of the Provinces of Virginia, Connecticut, and Massachusetts.

Let us then emancipate ourselves from this political conception that the Diocese is the unit of construction, or that the Province should be coterminous with the state.

As the past hundred years has seen, under the guidance of the Holy Spirit, the recovery of the position and powers of the House of Bishops, so it remains for the opening century, under the same guidance, to restore the true position and power of the Province. The Church doubtless will act slowly. She will feel it wiser to reject all schemes which make the Province the creation and appendage of the Diocese and not a Province in reality clothed with the ancient Provincial powers. The Church is rich with the gift of patience and of years. She can wait. And when Churchmen have been sufficiently educated, the Provincial system will come; and yours, dear brethren, who will have labored for it, will be the reward and joy in that day, though we may not see it, when its capstone shall be put on with shouting.

Most imperfectly has the account of the work done this past year been put before you. The Diocese has never manifested such improvement.

Churchmen are being better instructed in the Church's doctrine and practice. We humbly think the spiritual life is deepening in many souls. You are beginning to see the result, dear brethren, of your frequent Eucharists, Missions, Retreats, and prayers.

Wherever I have journeyed in the Diocese, the thoughtful consideration and generous hospitality everywhere shown by the laity has made me feel how strong the bond of affection between the Bishop and his flock is, and how united we are in one common purpose and aim for the Diocese. I cannot imagine a Bishop surrounded by a more devoted band of Clergy or a more loyal body of laymen. It is this fellowship and unity which gives the push and onward movement to our common labors. All that I have and am is yours, and I know you are equally devoted to the Great Master's cause and the development of His Church. Let us gather fresh courage and take heart of grace and go forward. Around us are a large number of persons apart from Christ who can be won to God. There are many dissatisfied in their present ecclesiastical relations who are desiring the settled faith and worship and Sacramental grace the Church can give. As the deepest spiritual interior life, developed by the Church's system, becomes manifest, many longing for the higher stages of perfection will be drawn to her. Let the faith of our Clergy be like that of the mustard seed, a faith willing to work in hidden places, as the seed is buried out of sight of men, a

faith willing to die and yield up its own ambitions as the seed dissolves in the earth, let the alms and devotions of our laity be worthy of the Master's love Who died for them, and then the mountains of difficulty shall be removed by angel hands and the mustard seed be succeeded by the miracle of the sycamine tree growing in its fruitful beauty in the sea. The harvest of the Lord shall come. The day so promised, when "the plowman shall overtake the reaper and the treader of grapes him that soweth seed."

1896

REVEREND FATHERS IN CHRIST, AND DEAR BRETHREN OF
THE LAITY:

GRACE, mercy, and peace be with you. May He Who has predestinated you to be conformed to the image of His Son, and by His prevenient grace called you, and in holy baptism justified you, and by confirmation sealed, anointed, and glorified you, and in the Blessed Sacrament made you partakers of His Divine Nature, and in ordination gathered you into His own prophetical, priestly, and kingly powers, bless your deliberations this day and knit us more closely together in the fellowship of His service.

We meet as soldiers of the cross to pass in review, as it were, before our Chief, as members of a Christian family to deepen our brotherly affection, as joint trustees of a great heritage, costly with the accumulated wisdom of ages, to scrutinize the con-

dition of our trust, as co-laborers called of God to lay the foundations of a Diocesan temple, and to take brotherly counsel together concerning His work.

We have not the prophet's insight into the future. The Divine plan is read by us only in retrospect. We can but stand on the hilltop, and looking back behold how the strong providences of God have protected His Church against the marshalled forces of evil; how the Angel of the Lord has guarded His people, and seeming disasters which skirted the Church like a wall of fire have only cleared the way for its triumphant advance. Again and again has the Church been victorious over seemingly insuperable obstacles, and "the artillery which was brought to bear against her been captured and melted into bells which pealed forth her praise."

But before every assured advance there has ever been a time of special trial, calling for special efforts and faithful endurance. God, my dear brethren, has summoned us in our day and generation and in our place to such a self-sacrificing work. It is a great honor, and if we are true to His inspirations, we shall thank Him for this call throughout eternity. What we feel to be our first duty at the present time, is to deepen our attachment to our own Diocese, make clear its policy, fix its traditions, strengthen the ties of its unity, and develop its resources.

Rightly interested as you are in your own Parishes and Missions, nevertheless you need to guard yourselves and your people from the danger of congregationalism, and the pride and independence of

mere local attachment. We must work as members of one organized body with the recognition of our mutual dependence, with a practical interest in each other's successful progress, with glad readiness to aid each other by our presence in each other's Churches, and by arousing an interest in our own Diocesan work.

The relation between the Clergy and Laity and myself has always been most happy, but in my late visitation throughout the Diocese there has been such an unusual expression of loyalty and affection that we desire thus publicly to acknowledge it. It is a privilege to minister among those thus bound to us by deepening ties of confidence and charity. You well know, dear brethren, that there is nothing dearer to my heart than your spiritual and temporal welfare and the progress of Christ's kingdom in this Diocese; and of late, knowing as we do the hardness many of the Clergy have to endure, our effort has been to make their lot a little less hard, if it may be, so that their work for the Master may be the more effectual. We feel that it were better just now to build rectories and parish houses, than to increase the number of our Church buildings, and to urge our Laity to share more fully their own temporal means with their Clergy. Do not regard them, dear brethren, as hired servants, or to be paid like other professional persons, but, as they are indeed, members of your own household; they ministering to you of their spiritual goods, you of the Laity to them of your temporal ones; they caring

for you in Christ, and you ministering to their needs as to Him. We therefore again beg the Laity to contribute liberally to the support of the Clergy as to Christ Himself. Also be not forgetful to make provision in your wills for the endowment of your Parishes. If every one left something for the support of the Clergy in his own Parish, the spiritual as well as the temporal welfare of the Diocese would be greatly advanced, and its future secured. Our Clergy should not suffer as some have done, the pinchings of poverty's cold fingers, nor from the anxiety that destroys that peace of mind so needful for their best spiritual efforts. Going from place to place as the Bishop does, we know what others cannot, and our heart has sometimes ached when we have learned that here a Clergyman and his family have been living for a time on bread and potatoes alone, while another was not able to have fresh meat on his table for six weeks, and another, that he might aid a sick wife, went for a long time on one meal a day. The Clergy do not complain. We have heard no complaints. All we fear is that God may, and that if my people do not respond as they should to the needs of Christ as found in His Clergy, He will deal with us on the same mercantile and proportional lines of giving as we deal with Him. Our desire is, eventually, to see our married Clergy each provided with a rectory and \$1000 a year, and rather than the Episcopal Endowment Fund should be increased, we would see a Diocesan Clergy Sustentation Fund raised, one which

would supplement the stipends of our smaller Parishes. Our Diocesan unity would be more like a family one if we thus, to some extent, shared from out a common purse. It would also have the advantage of removing that popular mistake which regards a larger place or a greater stipend as a sign of greater honor. It would tend yet further to deepen the attachment of the Clergy to their Diocese, and make, to the great benefit of their people, their pastorates longer because more secure. God has blessed us with a most loyal body of Clergy and Laity, and so first and foremost speaking in the chartered freedom of our office and the greater one of your love, we desire to impress upon you, dear brethren, the duty of providing a generous support for those who come to you bearing the gifts of heaven in their hands. If the Divine Master has assured us that one great dividing principle of the last Judgment will be our treatment of His members, we may be sure that in respect of everything we have done and everything we have left undone to His Clergy, He will say either in condemnation or in blessing, "Ye have done it as to Me."

In all we see how much there is to cheer us, and we ask ourselves, how can we develop that which is committed to our charge? God has given us much temporal prosperity. How can we develop that which is of most concern, the interior life of our people? First, we of the Clergy of course, by greater watchfulness of our own. The Priest is called to sanctity. Again and again we say to our-

selves, it is not by power and might, but by the Spirit, we must prevail; continually renew we our self-consecration; be diligent with our daily examen; our meditation; study of God's Word; personal use of confession; making "Jesus only," and "All for Jesus," our living motto. As Clergy we ought to have our own Diocesan Retreat yearly. If we could not meet all together in one place, why not in two. Let us all pay more careful attention to preaching. It was a grave mistake on the part of some, years ago, to depreciate the prophetic office. If the minister of Christ represents Christ in his Priesthood at the Altar, he is His representative as prophet in the pulpit. The Word delivered in union with the solidarity of the Church, is infallibly true. The Word going forth from a living organ of the Holy Ghost is powerful. The Word thus preached has a Sacramental efficacy. No prophet of old had such a message as we have to bring to our people. Let us neglect nothing that will help us send home the Gospel arrows. Let us try to preach as Heber the Missionary did, who wrote before every sermon: "I preach as if I ne'er should preach again, a dying sinner to dying men."

The conduct and growth of our Sunday Schools should also be a matter of examination. In regard to their management there is an honest difference of opinion, but their importance in the development of the Church cannot be overestimated. Whether we use the common method or adopt the newer one of Dupanloup, the Priest should not dispense with his

corps of teachers. Let him gather them once a week and instruct them himself, and so teach through them. The Children's Mission is a useful means in developing the children's interest in religion. Not the Mission that produces excitement, treating the children as uncovenanted heathen, but that which by the aid of stereopticon illustrations instructs them in the life of our Lord. Such a Mission, with instructions given by one of the Sisters of the Nativity, has been tried and found helpful. Nor can we omit speaking, as a detail of Sunday School work, the advantage of having an occasional Children's Mass, where the children are present and accompany the Liturgical drama of the Redemption with their hymns. Gather the little ones thus around the feet of Jesus and bring them into His Sacramental Presence for a blessing.

Avoiding a controversial tone and spirit, try and make our Church's position and doctrine better known. What an incubus of prejudice hinders our progress; what crude objections are held against us. With a continuity of existence which reaches back to Apostolic times we have been thought to be a creation of the Reformation; with our deepened spiritual life developed by use of our Sacraments, our members have been thought worldly minded and undevout. Of course it requires a spiritual education to discern the higher forms of saintliness, just as it does the highest forms of art. But those who know the Church from within are well aware that the highest forms of sanctity which have ever graced the Chris-

tian Church, in martyrs and saints, religious and consecrated, are found within her fold.

Again, we ought to make more use than we do of the secular papers, knowing the editors and those on the newspaper staff, giving them information, which they are glad to receive, about Church events; writing short communications, always in an uncontroversial way, about the Church's customs and progress, and her missionary worthies and their work. Self-advertisement is a hateful thing, but we may give out notices through the press as well as from our pulpits, if our object is the furtherance of the Master's cause and the preaching of His Kingdom.

In furtherance of this it is grateful to the Bishop to notice how some Clergy are uniting with their Parish a Mission in some other town. In this way centers of influence are being developed. In this way also our Lord's injunction is obeyed, who sent out the Disciples not singly, but two and two. Professional companionship is not a necessity in other callings, but it is among Clergy for the maintenance of their own spiritual life. We have a number of such centers now in our Diocese.

Bound together, dear brethren, as we know you all are, Clergy and Laity, in this Diocese, by no ordinary interest, we yet suggest to the Clergy that you can strengthen this tie by aiding one another in your spiritual life and clerical work. Let those who are far away from the Cathedral center and are near one another come together once a quarter

or oftener, to offer the Holy Sacrifice, to pray for one another and take counsel concerning your work. During Advent and in Lent we can aid each other, by courses of sermons. Let us also assemble in greater numbers together on occasions of confirmations, the laying of corner-stones, dedications of Churches and ordinations. The people are instructed by what they see as well as what they hear, and the manifestation of our interest in each other helps kindle theirs.

Lastly, there are three special topics we desire you to bring before your people. Much heart pain might be saved by more explicit teaching on the subject of holy matrimony. The state regards marriage as a contract. It legislates for it as such. By the facility it allows of divorce, it is undermining its own foundations. The Church regards holy matrimony as a Sacrament. It was originally ordained by God for natural ends. It has since received from Christ a further end and been endowed with a special grace. The marriage of the baptized is, we read in God's word, to bear witness to the union of Christ and His Church. It was to be a living object lesson to three supreme facts regarding that union, namely: (1) The oneness of the Bridegroom. There is but one Lord. (2) The oneness of the Church. There is but one bride. And lastly, the inseparability of the union. Concerning the oneness of the Bridegroom, remember that Christ has instituted two kinds of marriage — that between the baptized man and woman, and the marriage of

either to Himself in the Religious state. This latter is an integral portion of Christianity. The Religious state as established by Christ is a fixed, unalterable condition of life like that in the natural order of the eunuch, to which He likened it. The Religious state is thus a standing witness to the oneness of the Bridegroom and the all-sufficiency of His love.

Pass we to the next point. How did the Gospel provide for a perpetual witness to the oneness of the Church? As to the Church, it is impossible, we know, for man to create a Church. Man may make organizations, but the Church is not an organization. It is a spiritual organism. The difference between an organization and an organism is all the difference between a watch and a blade of grass. An organism is something that has life in itself. It cannot be made, it can only be created. So God alone can create the spiritual organism called His Church. He created it and it was born out of the Old Dispensation on the Day of Pentecost. Just as the body of Christ was born on Christmas Day, so was the Church born on Whitsunday. And as there is but one infant body of the Lord, so is there but one body of the Church. The Body was to grow and develop in size and strength, but it was born in its completeness. The Bride was taken from the side of the Second Adam, and it was and can be but one. How is this great fact to be borne witness to by Christian marriage? The answer is, by the single marriage allowed to Priests. The Presbyter and the Deacon should, it is written, "be the husband of

one wife." The text cannot mean that the Priest *must* be married, for this, as Canon Liddon says, ignores the significance of the word "one." The text does not say, "must be married," but must be the "husband of one wife." Again, the text cannot mean a prohibition of polygamy, for there was no special reason why the Clergy should be warned against that which was then regarded as wrong by all Christians. The text can have but one meaning. The Christian minister was allowed to be married but once. Note the reason. In the Old Dispensation, the High Priest could marry once only, and only be married to a virgin. This marriage was ordained to typify the coming marriage of Christ and His Church. Under the Gospel, that which in the Old was laid upon one man only, was now in the fulness of the Gospel Grace made the general law for the Christian Priest. It may be greatly neglected, as Israel neglected the law, but there it stands. The third great fact which the children of the Kingdom are, to the race of natural men, to bear witness to, is the indissolubility of Christ's union to His Church. The Church is not like an ark, formed to bear men over the waves of this troublesome world up to some distant Heaven, and then having fulfilled its office to be like an old ship broken up. It is the new creation evolved out of the natural one. By means of it and in it, our union of God in Christ is secured and becomes eternal. This truth the Christian Church publishes by regarding marriage as indissoluble. The existing Church law in America

allows of the marriage in the one case of an innocent party obtaining divorce for the cause of adultery, but while we must administer the law as it now is, and while admitting there is a difference of opinion among the learned, yet we must observe that the text of the passage in St. Matthew, on which alone the exception is based, is now admitted to be uncertain and obscure, and for the first three centuries was never cited as permitting re-marriage. Teach we therefore the baptized, that it is part of their duty as soldiers of Christ on this brief battlefield of time, to bear witness, by suffering, if need be, to the one Lord and his inseparable union to the one Church.

There is another subject we may well instruct our people in — how to make good deaths. Teach them to regard death as a great opportunity for a growth in grace. It is a time for making acts of faith and love. It is a special means of uniting themselves with Christ and His sufferings. It gives the faithful souls special privileges, to make known requests, and obtain them for the Church's sake and those we love. Born in grace, it is a response to His love in dying for us on the cross. So when illness is serious it is well to use the special provisions the Bible has pointed out of confession and anointing. You know how this is set forth in St. James' Epistle. The history of this Church custom of anointing the sick is interesting and instructive. Our Lord had bestowed gifts upon His Church collectively. He also gave special ones to individuals,

and besides clothed His ministers with regular and permanent powers. In the Apostolic days we read of special gifts of healing possessed and exercised by the faithful. The friends of a sick person would naturally resort to such endowed laymen in their distress. We can readily see how the practice might in time need regulation. It was therefore to direct the Christian in case of sickness that the Holy Patriarch St. James, speaking by the Holy Ghost to the whole Church, promulgated the order, and declared for the sick man what was to be done. His friends were not anxiously to seek for lay persons accounted possessed of miraculous healing powers, but send for the Elders of the Church, or their own Parish Priests, for so far as the care of the body was concerned, their prayers, St. James declares, were just as good as that of any special faith healer. Let the faithful trust themselves to the prayers of the Priest. Let them believe that the faithful, fervent prayer of this ordained righteous man availeth much. God will hear him just as he did Elijah, if there is need. But in this time of sickness, it should be remembered that the important concern is the soul. Let the Priest therefore come and minister as the layman, with all his faith, cannot do. Let confession be made and sin be remitted. And further St. James says, "Let the sick be anointed with oil."

When we came to the Diocese we found the holy oils which had been consecrated by our predecessor, and following his example in the tradition of the Diocese, have maintained it. So it is our custom

on Maundy Thursday in like manner to consecrate the holy oil for the use of our Clergy and the comfort of Christ's sick members. The giving it is not to be withheld till the sick are in extremis, but may be administered when the illness is technically "serious." The recipient must be a baptized person. It is not to be used in a case of very young children, because it requires responsive spiritual acts, and so is confined to those who have come to years of discretion. It may be repeated. As a means of grace it has its own special significance. This is shown by the way it is administered. As Baptism demands water, and Communion requires food, Unction uses a recognized remedial agent. In a way it thus blesses all that science can do for us. It has its own spiritual teaching and power. In Baptism we are regenerated, in Confirmation sealed, in Communion fed, in Penance restored; by Unction we are healed, assuaged, gladdened, calmed, refreshed. When sickness with its trials, anxieties, temptations, and weariness comes upon us, when spiritual assaults are more keenly felt and the spirit is about to faint, then comes the Unction that brightens, cheers, and strengthens. It is the last anointing from the Great Anointed, breathing peace and calmness as a final adornment and preparation for our presentation at the Court of the Great King.

The third subject we believe now of great importance for our people is a clearer apprehension of the Holy Sacrifice of the Altar. Our Prayer Book uses the words Priest, Altar, and Sacrifice. In this it

conforms to the Gospel. By the Blessing of God the Church has recovered the truth of the Real Presence. However we may regret controversy, it has helped this generation to recover its Catholic heritage. Persons are no longer scared from the true belief by the word "transubstantiation." We know that the doctrine so repudiated in our articles was not that which was subsequently set forth by the Council of Trent. The old objection that Christ's session at the right hand of the Father contradicts His presence in the Eucharist is now recognized as futile, for it is by His session there He is enabled to make His Body present in His Church where He will. Having recovered the blessed truth of the Real Presence we are not now likely to be led away into unprofitable discussions over subtle definitions as to the manner of the Presence. We believe the fact that He is enthroned on our Altars and that Christ whole and entire is present in the Blessed Sacrament. But our people as yet do not, as they ought, regard the Holy Eucharist as the Christian's Sacrifice. Some seem to think that sacrifice belongs to the Jewish Dispensation. Gradually we are learning that Sacrifice belongs to Religion, and that no complete worship can exist without it. It existed in Paradise under the Law, and exists under the Gospel. It will continue for eternity. For Sacrifice is not necessarily connected with sin. It comes out of the tie which binds together the Creator and creature. It is the law of reciprocal exchange between man and God.

Man offers to God an ordained sacrifice by which he acknowledges his condition, and God gives back to man through the ordained means of approach to Him some covenanted blessing of life or grace. The Christian Priest at the Altar, as he consecrates the elements which become Christ's Body and Blood, and breaks the bread and blesses the cup, sets forth before God the act of Christ's death on Calvary. It brings Calvary with its gift into the sphere of our apprehension. Centuries ago Christ made on the Cross an offering for all mankind. Here on the Altar the Priest and people set it forth and plead it for their own individual needs. The Priest's great privilege lies in so offering it. What we desire is, that our people should realize the glory and power of this Christian offering; and which is the highest act of Christian worship.

One thing more, and we conclude. Try and rouse an interest in the great Church movement, by preaching to your people about her missionaries, about her martyr Bishops and her Lowder and Mackonochie, about her saintly doctors like Pusey and our own James de Koven. Let our people come to love and revere them with as great a love as that they give to Washington or Lincoln, and with an enduring enthusiasm worthy of such great Builders with God.

May He Who gathered together the dispersed of Israel, defend you both here and everywhere. And not only may He defend you, but make you faithful shepherds of His sheep. Amen. So that with

Christ the Chief Shepherd, you may rejoice in Heaven, being in the pasture of His flock.

1897

REVEREND FATHERS IN CHRIST, AND DEAR BRETHREN OF
THE LAITY:

IN His Name Who has called us and made us one in Himself, we extend to you our Episcopal welcome and invoke His blessing on our Council.

Following the precedents of former years we shall confine our remarks to the practical work of our own Diocese. There is much to interest us in the movements of Christendom in every part of the world. We should not be true Christians if our hearts did not beat the quicker at every threatened attack, at every advance of the kingdom. There is much to interest us in the many new theological questions which archæological and historical discoveries present. There are many problems concerning the development of the Church in America awaiting solution, but that which is of the most stringent importance, and demands our engrossing attention, is the field of our Diocese, in which God has made us fellow-laborers. We have gratefully to record the number of our Clergy, which now amounts to forty Priests and two Deacons, with six candidates for Holy Orders and three Postulants. During the past year we have ordained one Deacon, advanced six to the Priesthood, and received four from other Dioceses. When we look back and remember that on coming here a few years ago we had but sixteen

or eighteen Clergy actually at work in this field, we have great cause for thankfulness. We have three Postulants and six candidates for Holy Orders, who are being educated at the General Theological Seminary, the Western at Chicago, and one of our candidates is pursuing his studies at the Missionary College, Dorchester, England.

While speaking of the growth in our Clergy list your Bishop can but express his thankful recognition in the increasing intellectual and devotional standard, and his loving and heartfelt acknowledgment of the Clergy's devotion and loyalty to himself. If there has been a steady, perhaps unprecedented, advance in every portion of the Diocese, the Bishop feels that under God it is owing largely to the self-sacrificing lives, persevering labors, and the determined zeal of the Clergy. Knowing as he does their many privations, the isolation of their lives, the difficulties of their work, and the oftentimes discouragements, he cannot speak with the coldness of official recognition, but, thanking them from his heart, invokes God's blessing upon them. May it be ours to stand, dear brethren, together unitedly, as we do to-day, when we shall have completed the decade of our Episcopate, and numbered, as we hope, fifty Clergy.

Next to the Clergy, among the agencies for the development of Christ's kingdom, comes the Sisterhood, which by God's good gift has been planted in our Diocese. These religious communities of women are now found in the Anglican Communion every-

where throughout the world. It was the privilege of your Bishop in past years to assist in the founding of some communities in England, and also in this country. The revival of Religious life in our midst is one of the surest tokens of God's blessing upon us. It is one of the most signal proofs of the validity of our Orders and the efficacy of our Sacraments. It is only within the Catholic Church that this type of sanctity has been produced, for it is only within the Church that there are the Sacraments which can produce it. The religious life is based upon the three Evangelical counsels uttered by our Lord, of poverty, chastity, and obedience. By a life of an entire self-consecration it bears witness to the supreme importance of our eternal interests and the royal pathway of self-sacrificing love by which they may be attained. The Church everywhere is stronger by virtue of the prayers and labors of her Religious. Under the Holy Spirit's guidance your Bishop was led some years ago to found the Community of the Holy Nativity, which has through the gift of one of its associates a permanent home in our Diocese. It has, as some of you know, its own special dedication and line of work. While other communities have been founded chiefly with a view to philanthropic, charitable, or educational purposes, their members giving themselves to the training of children, the care of orphanages, the nursing of the sick, and the uplifting of the fallen, the community of the Holy Nativity has been called of God and founded to do chiefly a spiritual work. It comes to

the aid of the Parochial Clergy in their ministrations, helps them in preparing candidates for baptism, confirmation, and other Sacraments. The Sisters go from Parish to Parish and give Bible readings and instructions, and visit from house to house, organize Guilds and other societies, teach in Sunday Schools, open their houses for retreats, and keep, in addition to the ordinary Choir offices, hours of daily intercession for the conversion of sinners and the advancement of Christ's kingdom. How very useful and blest the ministrations of these Sisters have been in other parts of the country, and in this Diocese, many of you, my brothers, have borne most grateful testimony. May we not ask you to make, through your sermons and instructions, the unique character of this community and its special dedication, more widely known. There is a lamentable ignorance on the part of many Churchmen of the Divine counsels upon which the Religious life rests. In our busy and active age there is a natural tendency to look for its manifestation only in the outer works of charity. These most readily appeal to the spirit of our age, and in the beginning of the revival of this life in our Communion it was what first attracted attention. But the Religious life has no other foundation than the life of Jesus Christ Himself. His own life was based upon the counsels of poverty, chastity, and obedience, and these developed to a supernatural degree. These are the marks which will hereafter shine forth with luminous splendor from the Bride of Christ, and it is this higher side

of the Religious life that the awakened spiritual conscience of the Church is now discerning. It belongs, therefore, especially to the Clergy, to recognize this Community as a spiritually endowed ally, sent to help them in their labors. In our day when the new woman is much in evidence, let it be ours to present the higher beauty and service of the new woman of the Gospel. Let parents be taught that when a call comes to any daughter to enter the Religious life, it is Christ Himself who is doing them, not a hardness, but the greatest possible honor, by asking a bride at their hands. Let them realize that when such a call comes into the family, it is as much a call to the parent to dedicate his child to God's service, as it is for the child to respond to the Master's voice. As they can in no more sure way bring a punishment upon themselves if, out of selfish considerations, they hold back their child, so by a loving act of trust to the call of Jesus they must surely win for the child they love and for themselves God's highest rewards. As in the time of old, devout Hebrew women prayed that they might be the mother of the promised Messiah, so should all Christian parents hope and pray, that by God's blessing some one of their children might be thought worthy to be called to the highest vocation God can bless His creatures with — called to be His imitator and companion in the Religious life.

The Bishop desires to express his own strong Anglican, perhaps democratic, feeling against centralization of power, and the dangers incident to it. In our

American Church we justly congratulate ourselves that the Priesthood of the Laity is so fully recognized, and also that of the Clergy, and of their Bishop. We seem to possess all the advantages of the Congregational and the Presbyterian systems, while preserving our Episcopal order. With us the laity have a choice in respect to their Bishops and Pastors, take part in Diocesan Councils, are equally represented with the Clergy, at the General Convention, and can act as a separate House. These three bodies, of Laity, Clergy, and Bishop, have in our Diocesan Councils and at the General Convention, a veto upon each other. Our Church Legislation is thus not determined as in political assemblies by mere majorities, but by an agreement of Orders. For our object in our legislation is not to discover what would be called elsewhere the voice of the people, but to know the voice of God. Our Councils meet under the guidance, we believe, of the Holy Ghost, and He gives to each of the Orders of Laity, Clergy, and Bishops, their separate gifts. When they agree and act in concert together, we may, therefore, believe it is by His guidance, Who maketh men to be of one mind in a house. It is this Voice of the Spirit we seek, and by it are guided.

One cannot fail to notice how fully the rights of the Priesthood of the laity are preserved in our American Church organization, and is it too much to ask them to remember that it is by the generous concession of the Bishops and Clergy, that they are possessed of greater rights and privileges than those

possessed by the laity in *any* other branch of the Church in the world. In England they have in the Diocese but little to say as to who shall be their Bishop. In the Parishes the Rectors are appointed without the expression by the congregation, or their representatives, of any choice on their part. In the conventions of the Church they have no voice or representation. Surely if anywhere there should be a generous confidence on the part of the laity in the Clergy, and reciprocal effort to protect the Clergy in their spiritual rights and prerogatives, it should be amongst American Churchmen. Here in America, the Church is happily freed from union with the State, has recovered her powers of legislation, as the Church of England has not. We are therefore here engaged in working out, by the legislation of our General and Diocesan Councils, the balanced order of our Apostolic Church. It is a noble work in which we are engaged, for it may have world-wide results. In this recovery by the laity and Clergy of our powers, doubtless some mistakes may be made in our legislation, and conflicts may arise between our General and our Diocesan legislation, which may call for adjustment. It is simply wonderful how, during the century, the Church's order has been developed, and the functions of the different parts been more intelligently understood. It is partly from both these causes, that in several Dioceses, the question, how best to fill the vacancies in parishes, has been agitated and improved legislation suggested. Let us say here, that in our judg-

ment it would be wise that the Canon proposed last year and sent out by the Committee on Legislation, should be withdrawn. We will not trouble you with our objections to the measure as proposed; it is sufficient to observe that it would not command the hearty consent of a considerable number of the laity, and though it may by a minority of them, yet it is my privilege to guard the rights of minorities, not only because they have rights and wisdom, but because, as Churchmen and brethren we know that harmony and unity in the Diocesan household is exceedingly dear to God, and there He most effectually works to the extension of His Kingdom.

Now, as the Law of the Church stands to-day, there is a likelihood of friction arising between a Bishop and a Vestry, in the exercise of their rights in the choice of a Rector, and this is leading Dioceses, quite irrespective of their stamp of Churchmanship, to seek for a remedy, which shall lessen the probability of friction, while preserving the rights of both parties.

Let us see how the matter stands in our own Diocese, by the Canon Law, in case of a vacancy. When a Parish is vacant, the spiritual jurisdiction which has been delegated to the Rector, reverts to the Bishop. It becomes his duty, according to Canon X, "to see that Parishes are supplied with services during any vacancy of the Rectorship. The expense of services shall be defrayed by the Parishes." You see that the Vestry have no power to invite any one either in or out of the Diocese, to the ser-

vice, but must accept whomsoever the Bishop sends. In this way, it is possible for a Bishop to prevent the congregation from having any one save whom he selects. Again: By the General Canons, Clergymen outside the Diocese cannot come in and officiate in any Parish without the Bishop's consent. He can inhibit any such Priest.

Moreover, just as in the case of the Diocese, so in that of the Parish, there is another party concerned. The Clergy and laity select their Bishop, but the Diocese is only a part of the National Church, and therefore all other Dioceses, by their Standing Committees, must have their say. The Bishop, designated by the choice of the Diocese, is to be taken into the House of Bishops, and become a member of that body, and therefore all the other Bishops must act in confirming the election.

In like manner, the Parish has its rights in choosing a Rector, but the other Parishes with whom it is associated in Council, have their rights, and the Bishop, who is to guard the entrance into his Diocese of all Clergymen who are without, and who is to give over the spiritual authority he has held during the vacancy of the Parish, has his. Therefore, the Diocesan and General Canons have given him the power he now has, and practically he can now keep any one from entering the Diocese. If a Vestry elect a Rector, he cannot come in and officiate without the Bishop's license, even if he bring Letters Dimissory from another Diocese. The Bishop has now the power, for six months, without assigning

any cause, to forbid his officiating; and at the end of that time is only obliged to "communicate his reasons to the Diocese to which he belongs" — so that practically he has a veto on any election of a Priest outside the Diocese. This is the way the law stands to-day.

Now let us consider the rights of the parties. Surely the Parish, represented by its Vestry, has a right of selection as to the person who is to be over them in the Lord, and whom they will have to support, just as the Diocese has a right of selection as to who shall be its chief Pastor and Ruler.

But the Parish, no more than the Diocese, stands alone. The Parish is related to the Diocese, just as the Diocese is related to the whole Church. If the Parish was alone concerned, it might be the same case as that of a man selecting his wife. But you see that, as in the case of the Diocese, the Parish has a right in the matter of selection; but it is not an exclusive one, like that of a man selecting his wife. That is, by Canon law, the Bishop has a check upon any such independent selection. It would not be wise for the laity to limit the Bishop's authority, for it is given for their protection. Whoever may be your Bishop, he will have the grace of government which belongs to his Order, and the responsibility of his office which checks personal opinion; and you of the laity can surely trust him to exercise his Episcopal authority justly, and the Clergy have not been deceived in their large and generous grant of power to you, who, as laymen, share in the Priesthood.

For, observe, the Bishop's authority is given him, and ought not to be lessened, that he may protect the rights of the congregation; the rights of parishioners, the contributors, the baptized and confirmed, the communicants and devout; the rights not only of the majority but of the minority, the rights not only of the holders of the purse, but the offerers of prayer. It is his to protect, if need be, the rights of the congregation against a Vestry which may not represent it. For it may happen, and sometimes does, that a Vestry does not fairly represent, at the time of a vacancy, the wishes of the congregation. They may have obtained office, and continue to hold it against the wishes of the congregation; or their choice may represent only that of a small majority. Is it not the Bishop's duty to protect, in Parishes, the rights of all? Is it not his duty to see that no person is chosen by a bare majority, whose presence, instead of harmonizing a Parish, would lead to factions, and so weaken and perhaps disintegrate a Parish? Is not a disaster in any one Parish an injury to us all? Have not other Parishes, represented by their Bishop, this same right as to who shall form one of our family circle?

It is surely the Bishop's duty to protect a Vestry against itself, when in ignorance, or under some mistake or influence, it has selected a person morally unworthy. A Bishop has means of information which the laity have not. He must at times exercise the authority the Church has placed upon him — it may be seemingly, arbitrarily. But he is act-

ing for the Diocese and as its Representative and Head to protect it from the intrusion into it of unworthy persons, or those who would not be peace-makers, but disturbers of our harmony and peace.

What, with the condition of affairs before us, should we seek by our legislation?

In respect, then, to the filling up of Parochial vacancies, while the laity have a right to the expression of their own wishes as to who would be a suitable minister (the same kind of a minister would not be suitable for every Parish), the Bishop, by the Canons of the Church, is empowered, acting on his own judgment, not to allow any Clergyman outside his Diocese to be incorporated in it. The Bishop, so to speak, stands at the front door of the house, or Diocese, to say who shall enter into the Diocese. The Wardens and Vestry, representing the people, stand at the door of their own separate Parochial apartments, and no one should be forced upon them without their willing cooperation. The object of wise legislation should be, therefore, to lead to a cooperation by conference between Bishop and Vestry in the selection of a Pastor. He would be a most unwise Bishop who would endeavor to force upon a congregation a Clergyman whose views and practices were not in accord with the Parish; and it would be impossible for him so to do under any circumstances, when we remember that the control of the purse is always with the laity. They could always annul such action of the Bishop by making the proffered salary of any nominee, proposed against

their better judgment, so small that he could not accept it. On the other hand, it would often be unwise for a Vestry to make a selection without consultation with their Bishop, seeing that he has sources of information concerning character, standing, and abilities which are not open to the laity, and where possibly it might be his duty to protect the rights of a congregation against a Vestry which might not represent them. It appears to us it would be the wise course to direct by Canon, first, that on the vacancy of a Parish the Bishop should be notified, and no action should be taken without conference with him. He might then after conference with the Vestry make a certain number of nominations, leaving it to the Vestry to accept one of them or not, but giving to the Bishop the power of vetoing any election of an unsuitable or unworthy Clergyman. This would preserve the rights of both parties and compel conference and so harmonious action. The Parish has its rights and the Diocese has, as represented by the Bishop, its rights, and both should be preserved.

In conclusion, we would suggest that the Clergy avail themselves of the meeting of the Bishops of the Anglican Communion, in England, to bring before their congregations the duty of studying the history of their Church, and of the advisability of forming reading clubs for that purpose. Every instructed Churchman becomes a power in the community. We can but believe the more the Church is known, the more the balanced wisdom of her

government, and her conservative yet liberal spirit, the more she will attract the intellectual and the devout. During the meetings of the Conference we would ask your prayer for the preservation of the faith, the drawing together of the Eastern and Anglican Churches, the development of the Religious life, the increase of the missionary spirit, and for a growing trust and confidence and charity among the members of our Communion. Plead, dear brethren, as you may have the opportunity, the Holy Sacrifice of the Altar, for these great ends. The future of the world's civilization and the progress of Christianity lies very largely, we believe, with the Anglo-Saxon speaking peoples, and the Anglo-Catholic Church has, in its development, a most important duty to perform. Secure in the indubitable possession of Orders, in the grace of the Sacraments and the Catholic faith, let us renew our efforts, draw in love more closely one to another, and press forward to a victory which we know, under the great Captain of our salvation, is assured.

Commending you to His care and protection, and asking your prayers that our shortcomings may not hinder that blessed work, we bid you, in His name, God-speed.

1898

REVEREND FATHERS IN CHRIST, AND DEAR BRETHREN OF
THE LAITY:

IN His dear Name Who makes us one in Himself, we again bid you welcome to your Cathedral, and ask His guidance on your counsels. May the

same spirit of brotherly charity which has hitherto so marked our Diocese, be with us, and make us of one mind in the Lord's house. Not that we can all have the same opinions, even on theological subjects, or form the same judgments about matters of policy, but we all can be of one mind in regard to the Church's faith and of one heart in seeking its progress, so that our minor and personal differences shall only the more energetically call forth that charity which knits us by its victories more closely one to another.

It is with a heart full of gratitude and wonder that we look upon the progress that has been made during these past nine years of our Episcopate, and, under God, we owe it to the intelligent support given us by the Laity, and the trustful loyalty of those Clergy, who have rallied around us and remained at their posts and followed us as their Spiritual General.

There are in the world, dear brethren, as you well know, centers of influence and opportunities of advance. Centers there have ever been, where the scepter of power has been enthroned, opportunities which, seized, lead on to victories. Opportunity, it has been said, waits beside us with bandaged eyes and winged feet. Her eyes are bandaged, for men oftentimes fail to discern her; her feet are winged, for she so speedily takes her flight. Centers of influence, opportunities for victory, the intelligent and resolute discern and make their own. What a central force in the progress of humanity is the Anglo-Saxon Race becoming! How vast is the pros-

pect which opens before the statesmen of America and England by the moral alliance of the two nations. One in their common principles of civil and Religious liberty, in government by Congress or Parliament, in their systems of justice and common law, they lead in the way of humanity's progress.

Not less stimulating to Churchmen must appear the destiny of the Anglican Church; so conservative in faith yet so progressive in action, so full of resources and opportunities of doing good. All lovers of Christ can find within her the fullest stores of grace for their own spiritual advancement and a field rich with promise for the exercise of every gift. In the forward movement in which the Anglican Communion is now engaged, we know our American branch with its eighty Bishops has no unimportant duty to fulfil; and here in our own country we must recognize the fact that the center of influence is gravitating to the west.

We need not try to impress upon you, of the Laity or the Clergy, the importance of Wisconsin's position in these central western states. She is celebrating to-day her Jubilee. She has a wonderful record for her fifty years of Statehood. It is commonplace to remark upon her growing material prospects, her great natural resources, her many advantages, her educational institutions, increasing culture, progressive yet conservative spirit. No one can live in the West without feeling the immense reserve forces for future progress which are yet dormant within her. Here we have a center of in-

fluence and opportunity of successful Church work such as is not surpassed in any portion of our land. We stand here in this Central West and in Wisconsin, at the very center of the Nation's heart, and the life-beat of political, educational, and religious influence will one day make its pulsations felt, from the Alleghanies to the Rockies.

It is the conviction, dear brethren of the Clergy, that the importance of your work was not to be measured by the respective boundaries of your several Parishes, that has upheld you in the midst of your arduous labors in hidden and comparatively obscure positions. We are expressing to you an old and familiar thought, but which has become almost a battle-cry amongst us: "Give we ourselves to God, and God through us can move the world." What Archimedes said, that "any place would do, it mattered not where, provided he had one, and he could with his lever move the world," applies to spiritual things.

What cannot a Bishop with a united body of Clergy and Laity with him, do for the Church! Let us labor together in heart, and mind, and soul, to make this Diocese solidly one for the Church's faith and practise, and so develop the spiritual life among us that Christian hearts, as they see our united love, zeal, and devotion, will say the Lord indeed is in the midst of you, and will go with you.

The work during the year divides itself naturally into three divisions. Immediately after the Council last year I left, in obedience to the invitation of

the Archbishop of Canterbury, for England, to attend the Lambeth Conference. The day before sailing from New York, I preached and confirmed in the Church of St. Edward the Martyr.

From the latter part of June, when I arrived, to the end of July, I was in London in attendance on the Conference. While there preached at All Saints' Church, St. Cuthbert's, St. Alban's, and St. Margaret's, East Grinstead, and subsequently at Ryde, and Worcester Cathedral.

The results of the Conference you have had in the published report and in the Encyclical letter. It is needless now for me to dwell upon them. One could not but be impressed with the unanimity which pervaded this gathering of Bishops from all parts of the world. All the resolutions which it passed were adopted by very large majorities, and in many cases *nemine contra-dicente*. There could not be a more forcible demonstration of the truth that the Church on earth does not need the monarchical power of a Pope to bind it together, but that it can be one in doctrine and practise and fellowship and work in loving concord under the guidance of the Holy Ghost.

Not the least result of the Conference has been the drawing together of the Clergy of all classes of opinion, in a better understanding of one another's position, and in a more orderly and loyal subordination of the Clergy to their fathers in God. It was a natural outcome of the tremendous progress and spirit of adaptation within the Church, to our present

needs, that during the past twenty years there should be some irregularity in the introduction of new services and modes of work. If in the endeavors for human progress, we all agree that much ought to be pardoned to the spirit of liberty, much more in the revival of Church life must be much condoned to the spirit of reverence and zeal. But now it is becoming more generally recognized that the "jus liturgicum," or right to put forth services in addition to those of the Book of Common Prayer, belongs inherently to the Episcopate. And now that most of the Bishops, giving up their own private individual opinions, and recognizing it as their duty to be governed in the matters of doctrine and ritual and in all their utterances by the solidarity of the Episcopate, the Clergy are being found more ready to obey them as their fathers in God. If the Bishops do not listen to the voice of the whole Church and be obedient, they cannot and have no right to expect that their Clergy should be obedient to them. But now they are beginning to do this. It is thus one fruit of the Conference that the hearts of the fathers are being turned to the children, and the hearts of the children turned more obediently to their fathers in God.

Another great result of the Conference has been the recognition of the Religious Life as a distinct vocation coming from God, a life found in the New Testament and having a recognized place in the Church. It is a matter of devout congratulation accepted by all Churchmen, high and low, that there

are now more consecrated religious women in the Anglican Church than there were at the time of the Reformation. Here, too, as the principles which underlie the Religious life are now being more fully understood by all Churchmen, the relation of the Religious Orders to the Bishops are being better defined. It is not in the province of the Bishop to change the Constitution or Rule, or to govern the interior affairs of a Community. His place is that of a visitor, to see that the rule given by the Founder and adopted by the Community and approved by the Church, by some Committee representing the Bishop, is carried out. He has a right to an inspection of the accounts of the Religious House, in order that he may see that the money given is applied to the objects designated, and so can commend the institution to the charity of the faithful. He licenses the Chaplain and gives, either himself or by his delegated authority, the Habit to novices at their "clothing," and he accepts and seals their vows at their profession. In the wisdom of the Church it has been thought best that these vows now should be simple vows, which, according to Canon law, establishes the professed in a true, Religious state, but are not what are technically called solemn vows, which deprive the taker of the power of making wills and are without any possibility of release on the part of the Community and the Bishop. It is a matter of congratulation for all interested in the Religious Life, to know that now all the leading Religious Orders in America and in England are

working in loyal accord with the Episcopate. It is a vital gain for the Catholic movement that the Religious Life is now recognized and formally sanctioned by the Church.

The third great outcome of the Lambeth Conference, and the greatest, we believe to have been the missionary spirit which it engendered. The Church seemed to be kindled anew with Pentecostal energy. May its divine impulse reach us here in our Diocese, great with hope because great with trials, and lead us to renew our self-consecration, and kindle a fire in all our hearts for the advance of Christ's Kingdom.

The second division of my yearly work extends from my return from England and the resumption of my labors at the Cathedral, to the 25th of January, the Feast of St. Paul. It was a great gratification to me, on my return from England, to be received with the public service and welcome that I was, at the Cathedral.

During the past year, as I have before noticed, in consequence of a diminution of the Clerical staff at the Cathedral, I have had to give a larger portion of my time than usual to its care. It has not been without its anxiety and its strain upon myself, but it will be a gratification to the Diocese to know that the work here is being consolidated, the debt that has been upon it for many years is gradually diminishing, and I look forward confidently within a year to see the greater part of its liabilities entirely removed; and there never was a more united feel-

ing, and the future prospect of the Cathedral is bright with hope.

It was during this portion of my yearly work that I visited Oneida and preached at the funeral of the old Chief, Skenandoah. Something of which you may well feel proud and take a growing interest in, is the fact that we have in our Diocese the oldest Indian Mission belonging to the Church in America.

During my Episcopate the work there has gradually developed. The Mission House, which was in a somewhat dilapidated condition when I came, has been thoroughly renovated and enlarged. A hospital has been built, and now under the present Missionary is in active operation, with a resident nurse and under the care of a local physician. The farm belonging to the Mission has been improved by building a suitable barn, and so worked under the direction of a practical farmer as to be an object lesson to the Indians, and the beginning of a creamery has been made. The Sisters of the Holy Nativity have, at their own expense, built a house at the Mission, and support it themselves, and are assisting the Missionary in administering to the spiritual needs of the Indians.

In the development of the Diocesan work I have adhered to a previously formed plan, and now having built a number of new Churches, a number of Guild houses and Rectories, before making any further efforts in the way of Church extension, my desire is to see that the Clergy of the Diocese should receive a better and more substantial support. Our Church

has practically parted with the old system of pew rents, and has adopted what is called the system of "free sittings," trusting her support to the conscientious duty of the Laity in setting apart a fixed portion of their income yearly for the support of the Lord's work. The "free Church system," as it is called, has some advantages and many disadvantages. In large cities where there are many Churches, it weakens Parochial ties. Also persons do not feel the obligation of attending Church with the same regularity as when they have a family pew. Besides Congregations where the sittings are free are more restless, critical, and migratory. Moreover the obligation of supporting the Missionary cause oftentimes suffers, because all the offertory is needed for the support of the Parish. Furthermore, while the obligation of setting apart a portion of one's income is conscientiously recognized by a few, a larger number regard their Church contribution as a mere matter of charity, and give as little as they respectably can.

The free Church system is the ideal one, and that it is based upon a correct principle, we do not question. It would be impossible now to revert to the older system of pew rents, but if our Church is to become established and our people enjoy the blessing of a learned, devout Clergy, whose homes shall be centers of social and spiritual influence; if the Laity are to enjoy the blessing of settled and long pastorates, they must make better provision for the support of the Clergy. Two things the Laity should

realize: the duty first of all to set apart a certain portion of their income yearly for God's service, and then to regulate the scale of their expenditures upon what is left. God, dear brethren, owns us and all that we possess; and it is only by making a generous offering to God of what we have that we can rightly enjoy the blessings that our remaining means afford. First give to God, and the rest you may enjoy.

The second thing is this: A free Church system which is right in principle needs, in our Diocese, if we are to have the blessings of a pious, learned, settled pastorate, endowments. May I not here publicly ask the Clergy to point out to the Laity in their respective Parishes, the duty of leaving in their wills something for the support of their own Parish Church. No matter how little, let all do something. Let each person leave something to the Trustees of the Diocese, or to their own Vestry if they see fit, a sum the yearly income of which shall be appropriated to the support of the Clergymen of their own Parish. It would cost but little if the Laity would insure their lives, for but one or two hundred dollars for this purpose. If this were done, it would not be very long before in every Parish there would be, as there are now in some few, a small endowment, which, added to what the people could give, would afford to the Clergy a comfortable support. It is impossible for a Clergyman to do his duty when pinched by poverty or laboring under the harassment of debt. If we want to secure to our Diocese a body of able and learned, zealous men, we must as a rule

give them better salaries than they now receive. Do you realize, dear brethren, that there are only three congregations in this Diocese that pay their Clergyman \$1000 a year? One Clergyman I know has but \$200. If you ask how he can be supported, I must tell you he gains his support as St. Paul did — by labor on the farm with his own hands. I have known Clergymen in this Diocese who have not had fresh meat on their table for six weeks at a time. Of one who, in order to give what he thought was necessities to a sick wife, went for a long time on a single meal a day. Of another, who, with his wife and children, sat down for over a week to a fare of potatoes and bread.

These, you may say, are exceptional cases. That is true. But leaving out the Church at Oshkosh, the average of our Clergy's salaries is under \$700. Now it is my belief, and I am uttering no vain boast, that we have as intelligent, able, devout set of Clergy in this Diocese of Fond du Lac as is to be found in any Diocese of the same extent in any part of the country. They are giving themselves to the work here because they know it is the Master's work. They are willing to be hidden and obscure. They are content with the gospel wages. They do not seek for great Parishes. They are not looking for great outward results. They know, however, they are laying foundations. They are doing a work here in this central portion of our country which they believe, under God, will in due time have its influence far beyond the limits of the state.

They are singularly united together in their acceptance in its fulness of the Catholic faith, the Church's teaching. They work in loving loyalty to their Bishop and in consecrated devotion and zeal for their Lord.

They feel as many of the Laity also do, that among the many causes which are now stirring men's hearts to their very depths, there is no one greater or more urgent than the cause of our Master, and Lord and King.

What I would like to see done by the aid of those within and without the Diocese, is the formation of some general sustentation Clergy Fund, the income of which might be appropriated by the Board of Missions, or some other body appointed specially for that purpose, to supplement the incomes of our Clergy.

You will pardon me, dear brethren, if I depart somewhat from my usual custom of severely confining my remarks to our own humble sphere of work and the duties which lie respectively before us as Bishop, Priests, and people. A nation which for a generation has enjoyed the blessings of peace has found it its duty to engage in war. We may thank God that now it is not, as before, in civil strife that we are engaged. We may humbly believe that under God one result shall be the better uniting together the North and South and West in an indestructible nationality. While we humbly ask God not to visit our national sins upon us, which we deeply deplore and for which we repent, we may trustingly

ask Him to guide and bless our efforts in behalf of humanity and the enfranchisement of the oppressed.

We have little sympathy with those who are ever prating of the horrors of war and do not realize the horrors of peace. Both peace and war have their dangers and temptations, and both may be blessings. Next to the Christian Priest there is no higher, more honorable calling than that of a Christian soldier. The mark of self-sacrifice is upon each. The true Priest preaches from the pulpit of a Cross. The soldier bearing his hilted cross-formed sword, takes his life in his hand. The enjoyment of peace, it might almost be said, is only justifiable when it rests upon noble warfare undertaken at the call of duty, and should not be contentedly rested in for its own blessings alone, but ever coupled with the necessary national duty that peace is the time to prepare for war. If, dear brethren, a national war rightly undertaken binds our hearts as citizens more closely together, shall not the greater contest for Christ and his kingdom dissipate our prejudices, uproot our differences, and melt our hearts and wills into oneness of affection and action for Christ's dear sake? Let not our enthusiasm and love for the Stars and Stripes be deeper and more intense than our love and self-sacrifice for the Cross and Jesus Christ. The war between Good and Evil, between the Kingdom of Light and the Kingdom of Darkness, which began when angel cohorts clashed together, and the voice of Michael, the Archangel, rang out "Who like unto God"; the eternal contest that has ever been waged

between the Kingdom of Christ and His Church, and the Kingdom of this world and Satan, we believe must be drawing to its final crisis, and that it will not be long ere Satan's host shall be conquered, and evil and sin, like the uncanny things of darkness, shall flee away, and Christ the King, in all the splendor of his ascension glory, shall reveal Himself the victor on the battle field. In this war we are all enlisted, and "There is no discharge," the prophet says, "in this war." Let our trials and failures only kindle greater enthusiasms.

Let us all remember, that while in the natural order the law of success seems to be the survival of the fittest, in the warfare between the evil and the good, success almost always waits on the sacrifice of the best. You of the Clergy who have been called to labor in fields apparently obscure, take heart and courage. Leave life or death, sickness or health, personal failure or success, to God. Give yourselves up to Him generously, not asking Him to help you do your work, but yield yourselves up submissively, that He may do His work through you.

Here, dear brethren, I close. But let me, ere I conclude, read to you the words of one of your number now gathered into rest. We all of us at times feel the burden of our work; our hearts, sometimes, like that of the prophet, sink; we are tempted to be weary of the strife and battle, and we cannot but feel the attacks with which we are assaulted. One who for many years lived here in this Diocese, and did a true work for God, was the Rev. Mr. Good-

nough, Missionary to the Oneida Indians for thirty-five years. I could not but be helped and refreshed by the words of this good man which I read a few days ago. He had just completed, after many disappointments, the stone edifice in which the Indians worship. Listen, brethren, to his words. Take them home, and may they be blessed. May they come to you wafted from Heaven's heights and bring refreshment and godly cheer to your souls. Thus he wrote in his report:

"The stone Church has been completed. This work has occupied our thoughts and our energies for the half of a generation. We feel deeply thankful to God for His gracious goodness to us in permitting us to behold this solid structure standing here, a witness of His loving kindness towards us, His unworthy servants. We are truly thankful to our Father in God, Who has so gently borne with our infirmities and failings, and so wisely led us on, step by step, and has so faithfully taught us to work on in patience and peace, leaving results to Him Who knows how and when to reward his poorest and most obscure servants. We heartily thank all those beloved children of our Heavenly Father who have aided us with their money and their prayers, without whose aid it would likely have been impossible for us to have built this house. We have it in our hearts also, to thank those who have felt it to be their duty to oppose and hinder our work of building this Church, because the harder labor their hindrances imposed upon us has made it all the more

dear to us, and awakened a zeal and a trust in and for God in our hearts which can now never be quenched by any devices of the evil one."

May this spirit, dear brethren, be yours and mine.

1899

REVEREND AND DEAR BRETHREN OF THE CLERGY AND LAITY:

WE extend, as your chief pastor, our greetings in Christ to you assembled again in your Cathedral in Council and we reverently invoke the Holy Spirit's guidance upon your deliberations.

What we have to say may be divided into two parts. Matters relating to the interest and welfare of the Church at large, and those more particularly identified with our own Diocese.

I

It has been felt for a long time that the growth of both Houses constituting the General Convention embarrasses practical legislation. The remedy for this and other of our Church's hindrances that for many years has now been urged, is the division of the American Church into a few large provinces. Such provinces should be large, comprising at least ten or twelve Dioceses, in order that the comprehensiveness and balanced wisdom of the Church may be preserved. A proposed system confining provinces to state lines or small provinces, associating three or four Bishops only together, would be a far worse arrangement than the existing one of no provinces

at all. Provinces must be large in order to be safe and useful. Also for the unification of sectional feeling and the advantage that comes from wide associations, the provinces should not conform territorially to our national divisions, but rather ignore them. It would not, for example, be so wise to erect New England into a province by herself as to join her to New York. For the same reason the next eastern province might consist of Pennsylvania and all the Dioceses on the sea board south, including Florida. A province of the Central States might extend from the Lakes to the Gulf, again uniting North and South together. Without saying that this would be the best arrangement, we believe that the general principle is a sound one, that the provinces should be large and each embrace different sections of our Country.

Every province should have its own Metropolitan or Archbishop, whose office should be permanently connected with one See. This latter proposition we deem every way wiser and more in conformity with ancient usage than to have the office a migratory one. The title most fitting is that of Archbishop. While the acknowledged unchurchly title of "Presiding Bishop" might be replaced by that of Primate, a title that would contrast most favorably as declaring our independent national Church position, with that of Legate, or Ablegate, which denotes a foreign headship, the title of Archbishop, which is one of rank rather than of authority as is that of Metropolitan, might be given to the first Bishop of

the Province. This title, it should be remembered, is the one recommended by the late Lambeth Conference and is now being commonly adopted. We owe it to ourselves to adopt it. Its adoption is but due to the American Church as belonging to a branch of Christ's Church, inferior in its heritage of spiritual powers to none, Anglican or Latin. It would moreover bring us into conformity with the rest of the Anglican Communion, and also place our Bishops on equal terms with their brethren. Surely, if we may without arousing the discord of the theological schools use the term Archdeacon, there is no reason why our harmony should be disturbed by the use of the title Archbishop.

How, it is asked, should he be chosen? It is becoming commonly recognized that it is unwise to let the presiding officer of the Church or of any province of it be determined by the principle of seniority. It is almost cruel to place increased responsibilities upon aged men, who can care but little for the honor, and who only humbly submit to the burden, regarding the new duty imposed, as the late Bishop declared it to be, "a calamity." If, however, the Metropolitan office is to be connected with any one See of a province, it is obvious that the electors in that See should make in consequence of the dignity given their Diocese certain concessions. If they were left as free as they now are to elect any presbyter for their Bishop, then, at the time of his election, he would be the youngest of all the Bishops of a province and not one to whom the other Bishops

could look up for guidance and counsel. This certainly they have a right to ask. The choice therefore of this Bishop should necessarily be limited to one of the existing Bishops or to one of three candidates nominated by the Bishops of the province. The Diocese could scarcely fail in either case to get an able man and one who would meet their needs.

The question has been pressed, what are the advantages of the provincial system? The advantages of the provincial system are that the clergy would be provided with a final court of appeal. There would also be a fairer and better scrutiny of those elected to the Episcopate, who would then be confirmed by the Standing Committees of the Province and who, being more interested in the choice, would feel their responsibility more. The smaller number of Bishops assembling together and more frequently would strengthen the fraternal relations which should exist between them. The system would also develop the educational interests and missionary spirit of the Church.

Another matter of general concern has been presented by some unfortunate occurrences concerned with Episcopal elections. The Church has been greatly pained and scandal given to the injury of its work by the introduction into Episcopal elections of methods more befitting those of political parties than with the sober and reverent spirit which should be found in Church councils. We do not think any legislation can reach the matter. The more quietly

and prayerfully an election can take place, the better. We want to avoid caucusing, appeals in newspapers, hidden attacks on character, appeals to party spirit. An embittered election does great harm to a Diocese and to souls. We have thought that an ideal manner of elections for the Episcopate would be, upon the occasion of a vacancy, for each of the clergy, in consultation it may be with their vestry, to send in to the President of the Standing Committee one or three names as they saw fit and then for the three names that had the highest number of votes to be declared the only candidates for election, which should take place without speeches, save those of nomination and after silent prayer. This method would put in nomination the three persons, who apart from the political idea of expediency were thought best fitted and would give minorities a better opportunity to express their choice.

Another matter of general interest and more serious import is the steadily increasing number of depositions from the sacred ministry. When one considers the indelibility of Holy Orders and the tremendous and awful character of the vows taken by a priest, we can but be shocked when any one renounces his priesthood and is deposed. Such a one having put his hand to the plow has looked back, having once been called according to his most solemn statement, has renounced his vocation and cast away his birthright. He has run a fearful risk, for the mark of his priesthood will ever remain upon him throughout eternity, to glow with brighter joy

in glory or to burn on throughout eternity with more unutterable anguish.

What we may well ask is the latent cause of these many defections, so increasing and so lightly regarded? Is the Church losing aught of the keenness of her spiritual estimate of the dignity and sacredness of the priesthood? Has aught been lacking in our theological seminaries concerning the character of a priest's vocation? Have their spiritual guides failed to instruct candidates how the call of God is to be known and tested? Surely there seems to be a fault somewhere that so large a number of men can so lightly imperil their salvation and desert so high a calling. Surely in the midst of so much admitted looseness of teaching, looseness of spiritual aim, increased worldliness of motive, all our theological seminaries ought to be brought by Canon under the supervision of the Church or their Provincial Bishops. The Church ought to have the power to inspect our theological seminaries, have some control over the text-books used, and of the discipline of those in training for the ministry.

Again it is not unbecoming in us, we hope, to refer to our own order. The greatest hindrances to the advancement of the Church are not the opposition she meets with from without. The world has always been worldly, cynical, unbelieving, indifferent. The Church has always been straightened in her resources, crippled for want of means, and feeble because her priests were few. But a greater source of weakness has often lain in her Bishops. They

have been often lacking in their apprehension of the Church. They have often failed to recognize the truth, the foundation of the Catholic system, that the Episcopate is one. The great Cyprianic principle of the solidarity of the Episcopate, which enables the Church to meet the exaggerated claims of Rome and the denials of dissent, has been but too little recognized. They have acted and spoken too much as individual doctors or as identified with some school in the Church or some one branch of it. They have not always surrendered themselves to be taught and molded by the doctrine, discipline, and worship of the whole Catholic Church and to be in their place its humble utterance. No wonder that the Bishops speak with loss of influence when they shut themselves off from the only real source of their authority. For it is only as a Bishop voices the solidarity of the Episcopate existing throughout the world and through all ages that he has a claim upon our obedience. Otherwise we may respect his opinions, we may give all weight possible to his learning, but unless we know he is sincerely trying to be the utterance of the mind of the whole Church, how can we yield to him that submission which is needful for the preservation of the Church's order? Failing to subordinate themselves to the law of the whole Church, the Bishops have consequently often failed in their office of teachers. Unsupported by the authority of the past, while men of learning, they have failed in being leaders. They have too often been tainted with the desire of grasping at

success at the sacrifice of principle. No wonder such men have inspired little devotion on the part of their Clergy and have failed of gaining the respect of the Laity. However Churchmen may differ in matters of opinion, all good Churchmen love one another, and they love open, straightforward, sincere characters and plainly avowed principles, for they know such men can best afford, and it is most in consonance with their nature, to be fair and liberal. The list of our Bishops is increasing very fast, and if we should keep a more careful watch over Candidates for Holy Orders, we ought more especially to do so over admissions to the Episcopate. One evil of our present system of election might, by resolution or Canon of the General Convention, be removed. There is as you know a difference of opinion respecting the function of our Standing Committees, some holding that in the case of Candidates for Holy Orders and of confirming the elections of Bishops they have but a revisatory duty to perform. They may as individuals think that the person whom they recommend is unfit for the office to which they recommend him, but that their duty is confined to seeing that the papers presented to them are made out in due form. So it comes to pass that the Bishop throws the responsibility for ordaining or consecrating upon the Standing Committees. The Standing Committees in turn throw it upon others, and what seems on its surface a system well designed to guard admission to the Sacred Ministry proves utterly ineffective. Might it not be well for the

duty of the Standing Committee to be defined and, in order to guard the entrance into the Episcopate of those who are said to deny the fundamentals of the Christian faith, to require that every Bishop elect should sign a declaration of faith in the doctrine of the Blessed Trinity and the Incarnation expressed in the language of the Athanasian Creed?

Another matter of growing importance which concerns the whole Church is the proposed legislation respecting divorce. Our present Canon is commonly admitted to be unsatisfactory. It will be impossible for us at this time to enter into the scriptural, canonical, or patristic view of the great subject of marriage. But we may say that we think that the more solemn and durable we can make marriage, the more we are contributing to the safety of the state, the happiness of the individual, and the welfare of society. There is a radical difference between those who look upon it from a merely natural point of view and those who regard it from the Christian standpoint. As Churchmen and Christians we regard it as a sacrament symbolizing, as St. Paul tells us, the union of Christ and the Church. Like that union it should be held to be indissoluble. In all places of Holy Scripture, save one, the statement of our Lord to this effect is unquestionable. The one seeming exception allowing the marriage of the innocent party is based upon a text whose genuineness is doubtful and meaning a matter of dispute. We deem it therefore safer to take the line of construction that ignores the doubtful exception than to run

the risk of allowing persons to disobey God's command. It has been contended that for the avoidance of possible sin the innocent party should be allowed to marry, but this argument would equally apply to both parties. Besides it is a law of progress, where there is more light there also is the darker shadow. The higher gifts of grace bestowed in Christianity are at the risk of greater possible sin on the part of mankind. The high ideal of Christian marriage is thus purchased at the expense of much evil. This is the law Christ revealed when He said, "If I had not come and spoken unto them they had not had sin." We must thus accept the high standard revealed to us, though it be beset with new temptations and possible evils. If it involves a hardness, this is only another portion of the Law of the Cross. By the observance of the indissolubility of marriage the Christian preaches and bears a lifelong testimony to the oneness of Christ and his Church, and will obtain in consequence, if he has to suffer, his own special reward.

Another matter which has aroused attention is "The degree of latitude permitted as to belief in Holy Scripture." The question thus propounded denotes the difference between the Church's view of Holy Scripture and that of the denominations. According to the Church's teaching Christianity is based upon a person, Jesus Christ. According to the Protestant view revealed religion is based upon a Book. The Church declares God is its Author. But the Church does not require us to believe *in*

the Scriptures, but to believe *in* God, in Jesus Christ, in the Holy Ghost, in the Holy Catholic Church. The relation of the Bible to the Church is this: She has separated some of her writings from other of her writings which she calls her *Holy* Scriptures. She determines what writings are to be put in this class and by the power of the Holy Ghost dwelling in her she interprets them. She teaches her children the faith which she has received from the beginning and she cites her Holy Scriptures as a witness to it. For the Holy Scriptures (or the Word written) and the Sacraments (or the Gospel in action) are the two living witnesses spoken of in Revelation to the Church's utterance. There is also this further difference between the Church and Denominationalism. The Protestant believes the whole of Revelation is made through a book, and he seeks to discover what the writers intended to say. The Churchman, on the other hand, believes that religion is founded on Christ, that the Church is the organ of its transmission, and that by the Holy Spirit within her, she seeks to discover, not what the writers intended to say, but what God as their Author intended to say. She shows her children that such a reasonable interpretation can be placed upon these Holy Writings as will corroborate her teaching and show that she is faithful to her trust.

In our day there has been a more scientific investigation concerning the origin of the Books of Holy Scripture than ever before. The Church has no opposition to the investigation of science in any

department. Nothing has so far been demonstrated that affects the dogma she has declared essential. We may leave the higher criticism, which is so called because it concerns itself chiefly with the upper part or surface of Holy Scripture, to pursue its way, sure that nothing it can discover concerning the origin of the books or the method of their compilation can ever affect their real meaning which the deeper school of Scriptural exegetes, following the traditions of the Church, enlightened by Sacramental grace and living in the sphere of the Divine illumination, have made known.

In respect of another matter of some concern, you must be aware that the progress of the Catholic Revival has been greatly forwarded in England by certain attacks which have lately been made upon it. The discreditable sources from which these have arisen and the means resorted to have greatly aroused Churchmen in defense of their inherited rights.

The attempt to bring about parliamentary interference in the way of Church legislation has signally failed. The high Churchmen, true in their inherited principles of loyalty to the Prayer Book and obedience to the Episcopate have appealed to the Archbishops for protection. It is certainly a very great gain toward the readjustment of the relations of the Church and State that the Archbishops declared their intention to hear the appeal thus made them irrespective of the decisions of the state courts. We can sympathize with our brethren in England,

oppressed by the State, in their endeavor to regain their right of self-government. But we must also congratulate ourselves that the Church in America is free from state patronage and state influence. We may also congratulate ourselves that our predecessors eliminated from the American Prayer Book the so-called Ornaments Rubric which in England has caused so much discussion. In determining the question of lawful ceremonies and ritual we are not obliged to plunge into the doubtful quagmire of archæological research and legal disputation as to the year referred to by the Rubric, or consider what was the use in the second year of King Edward VI.

Our Church law on these matters as a happy consequence of the elimination of this Rubric from our Service Book rests on the broad ground that we are an integral portion of the one Holy Catholic Church and all its glorious heritage is ours. In the interpretation and application of the Book of Common Prayer therefore we are to be governed not by any one of the divisions which the sins of man have made, but by the mind and spirit of that whole Church which Christ made and of which we declare ourselves a part. Now the mind of the Catholic Church concerning the principles of worship, ceremonial, and ritual have been clearly expressed in her universally received customs. She has everywhere had a service, liturgical, ceremonial, ritualistic, and in her Eucharist-sacrifice used vestments, lights, incense. God had so revealed His will and the principles of conducting public worship to Moses in the

old dispensation, and our Lord took in like manner St. John up into heaven and revealed them to him again in the new. They are the same principles in both dispensations because God is the same. As the Jewish Church followed the directions given to Moses, so, under the guidance of the Holy Ghost, the Christian Church conformed her worship to the heavenly revelation made to St. John. Persecuted as Christ's Church was in the early centuries and driven into catacombs and hidden places, and doubtless fearing lest her rites might be confounded with the worship of heathendom, she could not at first array herself in the glory that belonged to her and bear witness to the glory of heavenly worship. While therefore it is essential in matters of doctrine and Church government to show that they have the mark of the earliest antiquity upon them, it is not so in respect to the Church's devotion of the accompaniments of her worship. The test of primitive antiquity belongs to doctrine, but not in the same degree to worship. When the Church became free from the oppression of the State and was allowed to manifest herself as Christ's kingdom on earth, then, under the illuminating guidance of the Holy Ghost, she laid under contribution all that man's genius in the way of architecture and music and beauty could do to set forth the homage due to her Lord. So that we find as the result of God's declared will in the Old Testament and the New, that the Church under the guidance of the Holy Ghost, has, however much she may have become

divided in other matters, been one in the great principles of a service, liturgical, ornate, choral, ceremonial, ritualistic, a service made beautiful by lights, vestments, incense, and devotionally inspired song.

THANKFUL THAT WE IN AMERICA ARE FREE FROM STATE CONTROL AND THE PERPLEXING LIMITATIONS OF THE ENGLISH RUBRIC, THAT OUR PRAYER BOOK HERE IS TO BE INTERPRETED IN CONFORMITY WITH THE TRADITIONS OF THE UNIVERSAL CHURCH OF CHRIST, AS ORDINARY, OUR OFFICIAL RULING IS, THAT THE EUCHARISTIC VESTMENTS, MIXED CHALICE, WAFER BREAD, EASTWARD POSITION, LIGHTS ON THE ALTAR OR BORNE IN PROCESSION, AND INCENSE ARE THE ALLOWED USAGE OF THE DIOCESE OF FOND DU LAC.

We need not to tell so well instructed a body of Clergy, that, following ancient precedent, Incense is used in the Divine Office at the Magnificat and in the Holy Eucharist at the Introit, Gospel, Offertory, and Canon. Nor do you need to be taught that generally by its Scriptural meaning it symbolizes prayer. As applied to things, like a building, or an Altar, or a book, it denotes their consecration to our Lord's service. As applied to persons it declares that blessed evangelical truth, that we are accepted in all we are and do, only by the application of the merits of our blessed Saviour Jesus Christ. In introducing this Christian symbol into your Churches our suggestion is, that first your people, being instructed, should desire it on their part, and next that it be confined at first to the great festivals.

IT IS ALSO OUR RULING THAT THE BLESSED SACRAMENT MAY BE RESERVED FOR THE SICK. A careful examination of the Rubric at the end of the Communion service shows that its intention was not to forbid it, and the legal construction shows that, according to the principles of statutory construction, it does not do so. The directions in the Communion for the sick, where the Priest is to comfort the sick, if he cannot receive by instructing him to make a spiritual Communion, does not forbid the Priest to exercise his right to bring to the dying the Sacrament if he desires to do so. Nearly 700 physicians in England have petitioned the Archbishop that this may be done. What modern science is thus claiming as a necessity, we, who have also the spiritual welfare of our people at heart, should be most ready to grant. Let love do all it can for the sick and dying. Had the Church done this, we question whether Christian Science would have made the progress it has. Wherever also your people wish the anointing prescribed by St. James, you know that the oil is consecrated yearly by us, and none need be without that authorized means of obtaining God's blessing on the means used for the body's recovery or the comforting grace it brings to the soul. As Christ loved the poor and sick and suffering, let the Church go forth on her mission, wanting in none of her divine gifts.

During the past year, the Church has lost its revered and beloved Primus, the Right Reverend John Williams, D.D., LL.D., so many years Bishop

of Connecticut. It scarcely becomes us to attempt an estimate of his signal virtues or his intellectual ability or the rank which will hereafter be assigned him amongst the greater Bishops of the century. He was noted among his brethren for his wide learning, real scholarship, perspicuity of judgment, and great practical wisdom. His daily life was shrouded in apostolic simplicity, and he gave with hidden hand most largely of his substance. He drew young and old to him by a singular geniality and the warm-hearted sympathy of his character. In the early years of my episcopate when much needing in difficult matters wiser counsel than mine own, it was to him I specially turned as a son might turn to his father. How generously at his own personal inconvenience he placed the treasures of his garnered wisdom and practical foresight at my disposal, I can but feebly express. We cannot feel that the Church Militant really loses when the Master calls his servant home. Yet the American Church will always treasure and guard his memory and revere among her greatest sons his honored name. May he rest in peace and advancing felicity in God's good Kingdom of the just.

II

Turning now to a review of our Diocese and its progress during the last year; we have continued cause of thankfulness for its developing prosperity. Our parishes and missions have never been so completely filled as they are to-day. There are only

two missions which are not supplied with regular services, and these we expect will not be long vacant. Though there have been some changes in our clerical staff, more this year perhaps than usual, yet their places have been supplied. The clergy are more submissively recognizing that success is intimately connected with steadfastness in our fields of labor, and the laity that God's blessing specially rests upon His Church in correspondence to their loyalty to their leaders and unity among themselves.

We have been met everywhere in our late visitations with the prevailing spirit of hopefulness and a freshly developed enthusiasm for the welfare of the Church. And we must here again formally thank the Diocese for its loving offering of a Pastoral Staff on the occasion of our tenth anniversary, and all the officers of the Diocese for their cooperation with us in our efforts for its development during the past ten years.

In conclusion, dear brethren, let us address ourselves to some practical measures. We commend to your attention the report of the committee to whom was referred the revision of the canon respecting our missionary organization. After a consultation with some of the older members of the Diocese, we find that there is a feeling that the division of the Diocese into three Archdeaconries or convocations would be useful. The duties of the Archdeacons would be to visit the various Parishes and Missions and see that the property was in good condition, find what portion of it, personal or real, belonged to

the Diocese, see that the real property was secured by deeds, that the books and registers were in good order, bring the subject of Diocesan Missions to the people's attention, and perform such other functions as they might be authorized to do by the Bishop, not inconsistent with the rights of the Rector or Priest in charge.

So dividing the Diocese it would be practicable for the Clergy of each Archdeaconry to meet together once a year, and it is thought that this increased intercourse amongst the brethren would be a help and an encouragement to them in their labors.

We must urge upon both Clergy and Laity the necessity of making more personal effort on behalf of our own Diocesan Missions.

In proportion to what we have done in our own Diocese we can but think that we have given nobly towards the general Church. Sometimes the amount given by the Diocese to the Church at large, apart from that raised by the Woman's Auxiliary, has been quite as large or nearly so as what we have raised for ourselves.

We are unwilling to conclude without a word of exhortation to our Clergy. You have often, we know, hard burdens to bear. A Priest's life is one of many trials. You will again and again be assaulted by the temptation to leave your work for what may seem a more promising field, but if God has called any of us to some special sacrifice he has called us to a special reward. "Tarry ye the Lord's leisure."

With increasing devotion in courage and faith let us press on the Kingdom.

To you, my dear brethren of the Laity, let us put the following questions:

Are you striving more fully to enter into the rich heritage you have received from your spiritual forefathers? Every instructed Churchman becomes a power in his community. We may all differ in unessential matters amongst ourselves, but we should stand shoulder to shoulder and heart to heart in all Church work. You have received an anointing from on high and are Kings and Priests unto God. It will be by the example of your own lives, consecrated and sealed as they are in Confirmation, that you will draw others to the Church. The characteristics of a Churchman should be, his manliness, high sense of honor, integrity in his dealings, sobriety in his speech, beauty of his family life, intelligent patriotism, humility before God, and love of His worship.

Let us ask, do you give of your means as you might in support of your Master's service? Do you give as a matter of principle? Do you give in proportion to what you expend upon your own comforts and personal luxuries? Have you found it to be a pleasure to give to God? Do you give with generous hearts? Have you provided for the support of your Parish by some provision for it in your wills?

You must bear with us, dear brethren of the Clergy and Laity, if we press your responsibilities and these questions home upon you to-day. We do it with a

deep feeling of our own infirmities and shortcomings, yet with great trust in your loyalty and love.

Asking ever your indulgent consideration, and a remembrance in your prayers, we commend you to His dear keeping, and the guidance of His Holy Spirit, who maketh all His servants to be of one mind in His house.

1900

REVEREND FATHERS IN CHRIST AND DEAR BRETHREN OF
THE LAITY:

THE concurrence at this time of the consecration of your Cathedral and the Twenty-fifth Anniversary of the founding of the Diocese, makes our gathering in Council of special interest. We can but look back with exceeding thankfulness and forward with bounding hope. We entered into a field enriched by the toil and sacrifice of devoted men, and we have reaped the fruit of their labors. We have been aided by an equally devoted band of brave hearted and loyal clergy and laity to whom the present success is chiefly due. We may confidently look forward, with Divine aid, to yet further developments of our Diocesan work.

If our church buildings are increasing, we should also be most grateful that our church educational institutions are so flourishing. It will not now be long before Grafton Hall will be completed. The Diocese may freely look to it as a source of increasing benefit to its own spiritual life. It yet needs endowments for its professors and teachers and donations

for its library and scientific equipment. Here too, we may say, whoever gives to it is working, not only for the betterment of humanity, but for God. In the beginning we read that the Divine purpose and end in creation was "to make man." The long story of creation tells how man is being made. Christ is the model. The Church is the instrument. The school is a parlor of the Church by which God's purpose is being carried out. For true education, while seeking to develop man, physically, intellectually, morally, and nobly fit him for life's duties, is incomplete unless it molds him after the Divine Model and makes him a son of God.

Along with the work the Clergy are doing, let us call your attention to that of the Sisters of the Holy Nativity. The Community is especially devoted to aid the Clergy in their parochial work. Theirs is a spiritual work consecrated to the Divine Lord and Spouse. They live ordered lives of service and devotion. It is the way the Divine Master established Who gave the counsels of perfection on which their lives are based. Like the Clergy they have been divinely called and set apart by solemn consecration. They work here, as you know, in your Parishes and also among the Indians. As the religious life is a special gift of our Lord to His Church, we ought, Clergy and Laity, to take an interest in it. It is one mark of our Apostolic descent, of our Catholicity. The life bears witness to the Divine power of the Sacramental grace which enables the spouse of Christ to live her life of dedication. Let

me ask the Clergy to yearly explain the principle of the religious life to their people and to be on the watch for vocations. Parents should know that the highest honor God can do any family is to take from it a son for the Priesthood, or to ask at the parent's hands his daughter to be His spouse.

One word and we conclude. The Diocese has been marked by a wonderful harmony and union of Clergy and Laity. We cannot sufficiently thank you, brethren, for all your loving and loyal cooperation. We have stood shoulder to shoulder and heart to heart. The cause of the Church has been dearer to me than anything of personal interest. Not always has the cause we all represent been understood. After a period of coldness, lethargy, indifference, like that of the eighteenth century, the Church under the influence of the Holy Ghost, awaked out of her slumber and aroused herself like a giant refreshed with wine. She awoke to the realization of her own Catholic heritage secured for her in her Book of Common Prayer. She knew she was of Apostolic and Divine descent by the revival of her Religious Orders, the quickened interests of the Missionary spirit, the growing sanctity of her children. She awoke to put on her ancient garment of beauty, and to lift up her soul to God in the glory of her ancient worship and the joy of her ancient song. She awoke with renewed energy to proclaim with the Fathers and Saints of the Church, the Faith that she had received from the beginning. She awoke in the conscious power of the Holy Ghost

and its abiding illumination to meet the needs of the age. God and Christ grew before her perfected vision, in larger, richer measure and more divine. Her heart beats with a fresh divine enthusiasm for humanity in all its aspirations and sorrows and needs. Her love for mankind has received a new impulse born of God. So again she rears her Altars and her sons proclaim her message. It is the new, fresh voice of God through the Church to this our age. Go forth, my brethren, strong in the Lord and in the power of His Might. Superficial onlookers may try to delude the people that you are seeking to revive medievalism. Designing mischief makers may repeat the silly cuckoo cry of Romanism. Crafty and subtle opponents may raise voices of stress and ask if we are going back to find the God of the thirteenth century. Only fools, we may add, ever so seek to turn back the progress of time. We are the men of to-day. Seeing and thinking abreast of our age. Acting under the guidance of the Holy Spirit, our hearts we humbly hope filled with evangelical piety and penitence, our minds filled with a conservative yet liberal Catholicism, our wills resting peacefully, secure in the future victory as the will of God.

1901

I

OUR belief in and loyalty to the Church of Jesus Christ. It came into existence, not by man's devising or as a development of the social conditions

of the times, but was formed by our Lord during His visible ministry, and made vital by the gift of the Holy Ghost at Pentecost. It was born on that day, complete in its organization. It had Christ for its head, the Apostolate for its ministry, the Sacraments as its means of grace, and the indwelling of the Holy Ghost for its vivifying principle. Its Apostolic ministry unfolded itself into the three Orders of Bishops, Priests, and Deacons. The Holy Spirit led and guided it into all the truth which Christ had revealed. It went through the world finding its way into all nations, and gathering out of them a people chosen of God. It survived the ten persecutions of the Roman Emperors, the dissolvents of intellectual speculations and heresies; the flood of barbarism that swept away the Roman civilization; the seeming death-blow afflicted by fanatic Mohammedanism; the worse evils even, of worldliness and sensuality, in which the Western Church was sunk in the tenth century; the more injurious, but less recognized evil of centralization, which culminated in the papacy of Popes Innocent and Hildebrand in the Middle Ages; the unsettlement in men's minds caused by the discoveries in the fifteenth and sixteenth centuries, the marvels of science; the boldness of modern philosophical inquiry; the intoxicating influence of the time-spirit of to-day, which forgets God in an idolatrous worship of itself. This Holy, Catholic, Apostolic, Church has survived all this opposition, and is as fresh and living to-day as when it sprang into being. This is

the Church which Christ loved, and for which He died, of which we are members, and to which we are loyal. What may be the condition in other religious bodies we know not. But our Clergy believe with all their hearts the creed they profess. They not only believe, but by experimental knowledge know it in every article to be true. They are prophets of the Lord. They are living organs of the Truth with which they are possessed.

II

Another cause of success has been, our devotion to that branch of the Catholic Church in which, by God's Providence, we have been placed. No one who knows its history can but see how God's loving Providence has watched over her. No one who has given any serious thought to the great movements in the world but can realize the great destiny and duty that lies before her. She passed through a great reformatory convulsion in the sixteenth century, and broke with the Papacy. She cast off some superstitions and reformed her discipline, but she retained her continuity. She was the same Church after the Reformation as she was before. She preserved her ancient Orders, Sacraments of Grace, and the Faith of undivided Christendom. To her, and the great principles of her reformation, we are most loyal. We have no wish to place ourselves again under the control of the Papacy. Catholic, Reformed, and Free, we have a great duty before us and especially in our own land.

As we study the history of our Church in England, we can but regret the numbers which formed themselves into sects, and went out from her. The evils of which they complained, have in the American Church been done away with. In our American Church government the Bishop is no lordly Prelate appointed by a Prime Minister, but is elected by the Clergy and the people. Her Bishops govern not autocratically but with the advice of counselors chosen by Clergy and Laity. Here the Priests, by virtue of their office, sit in Council along with the Bishop, and the Laity have their own recognized place in Conventions and Vestries. The American Catholic Church thus combines the advantages of the Episcopal, Presbyterian, and Congregational systems.

In respect of its doctrine it is at once conservative and liberal. It is conservative in that it has preserved the Faith held from the beginning and is one with the undivided Church of Christendom. It is liberal, in that it leaves what does not contradict this Faith, to be matters of personal opinion. It is practical, in that it has preserved all the means of grace left by our Lord or given us by the Apostles, to make men holy. In its worship it takes for its model the worship of Heaven, where God is said to be worshiped in spirit and in truth.

The Sects which once denounced her Liturgy and Christian year are now adopting it; their faces, if not their hearts, are turned to their Mother. She is large-hearted and composite in membership, knowing that all cannot receive the truth in its highest

expressions, but must be led on like little children, from stage to stage. She seems to the world to be divided. But there are no factions within her threatening disruption. We are divided only as the waves are separated while one as the sea. We can but believe that God, who has so guided her and protected her, has yet a greater work for her to do. As men learn what she really stands for, they will seek her membership. In the midst of the great unsettlement of our day, and the desire for certainty and light, the cry of earnest men is "back to Jesus." But we do not have to go back to find Jesus. Jesus is with us. He dwells in His Church. What the age needs is what we have, a Living Lord in a Living Church. The Church, with its unshaken faith and its Sacramental means of holiness, is thus a city of refuge and harbor of peace.

III

The third and last great cause of our success, we believe, dear brethren, is your devotion to Christ as manifested in the great Sacrament of His love. Jesus visible to the Saints in Glory, is manifest to us on earth veiled in His Sacrament. Just as truly as He walked the streets of Jerusalem, or stood on the Mount of Transfiguration, so He is with us, in our midst, and on our altars. Christ with us, and Christ in us, is our battle-cry of victory.

We thank God that on so many of our altars the daily Sacrifice is offered.

To you, dear brethren, many of whom are strug-

gling in lonely places, subject to all the trials and temptations of loneliness and desolation, Christ with you has been your strength and joy. Let none of us be faint-hearted. Let each Council time be to us a time of increasing and renewed consecration. May He who has ever been the strength of His Saints be with you, in all your labors, and crown them finally with His reward.

Under God, the three great causes of Diocesan Success, as we venture to think, have been these.

1902

I

WHEN in New York, I gave an address to the students of the General Theological Seminary. There also, as Superior General of the Confraternity of the Blessed Sacrament, attended a special meeting of the Council, and, at its request, subsequently issued an address to the members, urging the Clergy to make special efforts for the increase of its numbers. Here it may be said that as no religious cause ever succeeds without special devotion, it is, I believe, by kindling greater devotion to our Lord present with us in that Sacrament of His love that our churches will be filled with worshipers. Christ lifted up on our Altars will be the magnet to draw men to His worship. Where the Body is, there will the eagles be gathered together.

It also does seem appropriate that as we have a day set apart to give thanks to Almighty God for

the fruits of the earth, we should keep one festival for giving thanks to Him for the greater gift of the Bread from heaven. The day appointed for Thanksgiving for the harvest is the last Thursday in November. The day I suggest to be kept in our Diocese as the day for Thanksgiving for the Bread from heaven is the first Thursday after Trinity Sunday. The former feast, Thanksgiving Day, comes in the autumn, when Mother Earth has performed her yearly duty and her life powers begin to fail. The latter comes in the spring, when the reviving power of earth's embosomed life fittingly tells of the Resurrection Life, the Bread from heaven gives. The day as associated with the gift of Christ's Body and Blood, which whoso eateth, Christ says, He will raise him up at the last day, is usually called Corpus Christi. If we have adopted our Thanksgiving Day feast from the Puritans, it is no objection to Corpus Christi, if it has come to us from the Western or Roman Communion. The keeping of it is in loyal accord with our own Reformed Liturgy. For in the post Reformation English Calendars, which, up to about the year 1830, were yearly put forth with the sanction of the Archbishops of Canterbury, the feast was yearly recorded. I trust the observance of it will become general in our Diocese.

During the year I have put forth a Tract on the "Holy Eucharist in the New Testament," which has had a circulation of about ten thousand copies and which I would commend to the Clergy and Laity, as giving in a simple and clear way an analysis of

our Lord's own teaching on this most vital subject. We want not only to believe in the Real Objective Presence of Him in the Eucharist, but so intelligently to understand the great argument by which it is established as to be effective and intelligent missionaries in making His Truth known to others. It ought not to be said of us Churchmen that we do not read. Is there any other subject which should so interest us, any other question which should be more intelligently understood? This Tract should be studied and mastered by our communicants, and along with it I would commend the book "Pusey and the Church Revival."

It is written in an eirenic spirit and with loving consideration of the views of others. It gives the rise and principles of the Catholic movement and a sketch of the inner life of this great Anglican Saint. Some day his beatification will be proclaimed, if not by formal process, by the primitive method of general recognition. While there are hundreds and thousands of good holy Priests, in the Church, the Saints who are special creatures of grace are few, and among them we believe was Dr. Pusey. His was not the ordinary type of Christian character. He lived on a different plane than that of other men and attained a special sanctity. Not all men are called to be John Baptists or St. Pauls — not all to be Chrysostoms or Basils, not all, Benedicts or Bernards, not all like an Andrewes, or Ken, or a Pusey. The church had his labors and prayers while he was here on earth, and now that he is with Christ, we

believe we still have them. The living and the dead but one communion make, and as we pray for those who are departed in Christ's faith and fear, so we may ask God to give us a portion in the prayers of those who are reigning with Him in Glory. May they pray for us. May our Diocese be blest through their intercession. In the strength of their prayers and of the sacramental Presence of her Lord, the Church moves confidently forward to her completed victory in the final gathering of her children in Christ into God.

II

Let me now, dear brethren, speak to you of our Missionary duty to ourselves and to the Church.

Our Blessed Lord by right of conquest over Satan and Death and Hell, as King and conqueror of the world, gave to the Apostolic College as His Representative, authority to go into all lands and make men subjects of His Kingdom by baptizing them in the Name of the Father, Son, and Holy Ghost.

This mission and jurisdiction is shared in by each Bishop, as a successor of the Apostles and as a member of the Episcopal Solidarity.

Primarily the right and duty of extending the Gospel rests with each Bishop and the Diocese under his care.

This divinely given commission marks out our primary duty and should be an inspiration in the fulfilment of it.

It comes to us not as percolating through many ages of transmission, it may be by soiled hands and barren hearts, but as a fresh utterance from the

Living Lord who stands in our midst and clothes each Apostolic representative of Himself with His own word of power. Upon us and upon you, Clergy and Laity, as under our jurisdiction, rests the duty to go forth in His Name into this Diocese and labor for the upbuilding of His Kingdom.

While this responsibility rests primarily on each Diocese, yet, as associated with others, we owe a duty of material aid to other Dioceses which are grouped together and organically associated with us. In the Church it is the law of Christian charity that the strong should support the weak, and that those richer in this world's goods should send succor to their needy brethren at Antioch and to the poor Saints at Jerusalem.

For this purpose of collection and distribution, it is obviously useful that an agency should be created, and this agency amongst ourselves is known as the Board of Domestic and Foreign Missions. It has no divine commission or authority as a Diocese has, but is an agency created by the Church to collect and distribute its alms.

Its duty is to give to the richer Dioceses the privilege of supporting and aiding the weaker ones; to extend the Kingdom by the creation of new Dioceses in our country; to provide for the spiritual wants of the Indians and Negroes, for whom we are bound to care by special considerations; to go abroad into heathen lands, careful, however, to observe St. Paul's rule of extension, which was not to build upon another man's foundation.

We not only wish to do our share, and more if need be, and you all agree with us that no sacrifice however great shall stand in the way of our doing our duty to the General Church. Fond du Lac is a Missionary Diocese. It is missionary in body, soul, and spirit, and it is missionary to the core. Wisconsin is for missions sacred ground. It is here for years devoted pioneers toiled on in struggle with grim poverty and made footpaths through her forests. Here they camped out amongst her pines and lived oftentimes without proper food. Here they preached in huts or from their wagon pulpits and fed the hungry souls and comforted the dying. I am speaking to those in whom the spirit of Kemper, Breck and Adams, of Cadle, Goodnough and Burleson, of Blow, and others is still alive. Some of you are leading hard and solitary lives, toiling in hiddenness that others may gather the fruit of your labors, ready to die in the ditch so it be that the soldiers who succeed you may mount over your bodies and scale the wall to victory. Pardon me, if, feeling stirred by the remembrance of our past and of what I know of you, my brothers, I confidently affirm you are not lacking in missionary zeal. Many of you are giving your lives, which is more than any rich man's wealth.

Let me conclude this portion of my address as I began. Ours is a missionary Diocese and loyal to the core. No matter how we may be dealt with, we must only answer it by doing our duty. Let us make an apportionment on the Diocese for Mission purposes generally, and give the Board a generous share.

If an effort is being made, as some have said, to crush out our Diocese, let us do our duty and trust God to raise up friends who will come to our support.

The work in the Diocese needs all the aid you can possibly give it.

Take to heart your Bishop's motto — "Press on the Kingdom."

III

Grace and Peace, Reverend and dear Brethren, again I bid you.

Each year my love for you all in Christ deepens and the tie which binds us together becomes a stronger one.

The Diocese is rapidly developing; new churches are being built; wide opportunities for service are opening before us. We have much to encourage us when we look back to the past, and the future is bright with promise.

Surely we must feel that the Hand of God has been over us in blessing and has led us on.

Here every nationality has come to find a home, and the problem of Church extension is one of exceptional interest. Believing in the Church's divine origin and her Lord's indwelling Presence, we know she comes bringing divine gifts needed by all men.

Though feeble in wealth and numbers in comparison with surrounding sects, she is rich in her Sacramental treasures and the power of the Holy Ghost.

Jesus Christ inhabits her. He speaks and acts through her, and the Holy Ghost is in her, her abiding Life.

She knows no other Founder, owns no other Head save Jesus Christ, and her birthday was on Pentecost when the Spirit came. Christ continues through her the work He "began to do" and goes about throughout the world pardoning, healing, blessing, transforming sin-sick souls and doing good.

The Church is Christ visible on earth. She is that spiritual Kingdom into which we have been gathered from out the natural one, and, being adopted by Christ, in Him are made sons of God.

She is that Ark of safety that preserves us from destruction, and rising up from earth finds final labor and resting place in the Mountain of God. She is that new divine family of which Jesus Christ, the second Adam, is the Head and of which as members we are united to Christ and Christ to us. We live in Christ and Christ in us. She is the House, — "whose house we are," built upon the Rock which is Christ, immovable, indestructible, against which the gates of Hell cannot prevail and wherein the faith unchanging and unchangeable is proclaimed from age to age.

She is that heavenly City coming down from heaven, beautiful in form of priestly organization, and raiment of liturgy and Eucharistic worship, with glory and song and jewels, decked as a bride adorned for her husband. She is that living Temple enduring as eternity, communicating to every member its Light and Life with ever increasing radiance until it heightens and broadens into the glorious Beatific vision of God.

“Man,” as you remember one of the Fathers said, “was made for God,” and we must labor, with increasing zeal and faith, to create a felt need in men’s hearts for Him, and a love for that Church in which Jesus is enshrined.

1903

REVEREND AND DEAR BRETHREN OF THE CLERGY AND OUR
WELL BELOVED OF THE LAITY:

THE Grace and Peace of Our Lord Jesus Christ be with you all. May He, the Son of God Incarnate, true God and true Man, consubstantial with the Father as touching His Godhead, Man of the substance of the Blessed and Ever-Virgin Mary, His Mother, make through the Holy Spirit His Presence manifest among us, ruling our hearts and minds in all the deliberations of this Council according to His Most Holy will.

THE POLISH CATHOLIC PETITION

During the year we had the honor of presenting to the House of Bishops a letter from the Right Reverend Dr. Kozłowski, the Polish Catholic Bishop, asking, under the terms put forth by the Lambeth Conference and the General Convention, for Christian recognition and fellowship. Bishop Kozłowski was consecrated in Europe by the Old Catholic Bishops, with whom, in the person of Bishop Hertzog, our Church has long been in friendly intercourse and with whom at the meetings held at Berne and elsewhere our Bishops have met in Conference.

Bishop Kozlowski is an ecclesiastic of recognized scholarship and high standing in the Communion to which he belongs. The self-denying and holy life he leads bears witness to the integrity and nobility of his character. The work among the Poles in which he is engaged is one of great importance and fraught with most fruitful consequences. There are at least twenty if not more ecclesiastics under him, and a staff of teachers and sisters are engaged in his hospital and school work at Chicago. The movement in which he is engaged is of wide extent, and more than sixty thousand Poles have turned to him for spiritual guidance. Responding to the invitation of our church, he asks not for absorption into our Communion, but for Christian fellowship and intercommunion. He stands, as do the Old Catholics in Europe, on the broad principles of Catholicity and the Faith as set forth in the ancient Creeds and recognized Ecumenical Councils. One with us and the Eastern, Russian, and Greek Churches, he repudiates the Roman papacy and its modern additions to the faith. He is reforming the Latin liturgy and putting it into the language spoken by his people. To the objection sometimes made that the Old Catholics in Europe are, in consequence of separation from Rome, in schism, our reply is that the sin of schism in the case of a separation always lies with that party which demands uncanonical and unscriptural terms for communion; and as modern Rome does this, she is in schism everywhere. It is

Rome that is the schismatical body, not the Old Catholics. If ever there was a man raised up by God to do a reforming work in the Roman Church in this Country, we believe he is to be found in this brave, noble-hearted, and sincere follower of Jesus Christ. Of course his work will be subjected to every kind of misrepresentation, and everything that malice and intrigue can effect will be done to hinder it. It needs not only our sympathy and response, but the aid which a rich Church like ours should give. Not being a party movement, it ought to appeal to all Churchmen. It is here in America that the greatest religious struggle for Apostolic order and evangelical truth, against papal error and sectarian loss, is going on, and in helping this brave Bishop we shall most efficiently aid Christ's work. God forbid, that to those who are struggling up out of the mists of medieval darkness and seeking release from the shackles of papal bondage, the voice and the hand that refuses Christian recognition and help comes from our Church.

INTERCOURSE WITH THE EASTERN CHURCH

It has been our privilege during the past year to attend by invitation of his Right Reverence, Bishop Tikhon, Bishop of the Russian Church in America, the consecration of the Churches lately built in Chicago and New York. It was also a spiritual privilege to be with him and take part in their services on Good Friday. We would here bear witness of the more than kindly greetings we received

from this holy Bishop and his Clergy. Comparatively little is known by our people of those great Eastern Churches, who have stood for nine hundred years and more as a bulwark against the papacy, and who, however oppressed in parts by Mohammedan rule, have grown to more than one hundred millions of adherents and carried the gospel throughout the northern portion of the Asiatic Continent. While Rome, breaking away from unity by its assertion of the papacy, has lost the northern nations of Europe and England, the East has held Christians in separated nationalities together by keeping to the Apostolic Order of Church government and the inherited Catholic Faith. Her majestic and solemn Liturgy, filled with the inspired words of Scripture, and antiphones and Cherubic hymns, with interspersed Litanies, which, before the closed Royal doors of the Iconostasis, seem to be storming with their intercessions the Gate of Heaven, reveals to us Westerns with our impaired rites something of the glories of the ancient worship when St. Chrysostom, the golden mouthed, preached, and St. Basil gathered up the liturgical treasures of ancient and apostolic times. Let us hope and pray that the Christian union and fellowship for which our Lord prayed and man's sin has marred, may again be restored. If this is in the Divine Counsels, we humbly believe that the union will be consummated first through established fellowship with the Old Catholics and the East.

“If for one hour Christendom were one, what in

that hour might it not achieve!" If this ever comes, it will come, not by the adopting of each other's errors, not by the servile copying of each other's defects, nor yet by agreeing to call diversity agreement, and palpable schism unity. It will come by searching reformation of each communion for itself and by itself; it will come by the turning, "not merely to each other," but of each and all to the common center, Christ.

CHANGE OF CHURCH TITLE

Let us now ask your consideration of the proposed change in our Church's Prayer Book Title. A joint Committee of five Bishops, five Presbyters, and five Laymen was appointed at the last General Convention to report upon this matter. In pursuance of duty it has asked the separate Dioceses in Council assembled to inform the Committee whether it desires "that the name of The Protestant Episcopal Church shall be changed at this time, and if it does so desire, what name it wishes substituted therefor?"

It is well first to notice that there is nothing here proposed that is in any way revolutionary. It is not a question that relates to the government, or polity or doctrine or discipline or worship of the Church. There is nothing involved in it that should cause any alarm or raise any partisan spirit. It is much like the advisability of renumbering the houses of a street, those old numbers by reason of a large addition of residences having become misleading and

inaccurate. While certainly it is a subject of interest, it is not a matter of such importance as to cause any apprehension or alarm. If all unworthy suspicions as regarding others' motives and purposes could be laid aside and it could be judged in a plain, practical business way, and as business men would look at a question of this kind, it would not only be settled in favor of a change, but with the development of a more brotherly feeling amongst us all.

In regard to it, we must first make this distinction. We are not seeking to change the Name of the Church so much as its Title. Let me by a common illustration make this distinction clear. You often see on the door of a city residence both the name of the person who resides there and the number of the house. It sometimes happens that the owner, who cannot change his patronymic, is obliged by the law to alter the number of his dwelling. This illustrates the question before us. It is not to change the name properly belonging to the Church, but simply the title or designating number of our residence. Of course, so far as the name is concerned, it is unalterable. It is as when you enter a dwelling house, whose number has been altered. You greet there your friend, the owner, by his own name and are welcomed by him. You say, whatever the new number may be on the front door, "This is the same house, and this the same old friend." In the same way if we readjust the title of the Church, its name will remain as it was before. For as we pass the portal and enter within, we find there Christ's Bride,

the Holy Catholic Church. It is the Name officially declared in every recitation of the Apostles' and Nicene Creeds. It is in "the Communion of the Holy Catholic Church" we pray that we may die, and offering up in Church our praises to God, we sing (hymn 492):

Head of Thy Church beneath,
The Catholic, the true.

Therefore the Name of our Church, the glorious Name which we have inherited and in which we hope to live and die, is the "Catholic Church." All that we are now asked to do is to make the title on the front door of our Prayer Book better correspond with the Name of the Church, the Bride of Christ who dwells within.

There is another preliminary matter which should precede our discussion of the question. The title Protestant Episcopal has already been eliminated from many of our Dioceses. If you look at the Journals of some of our Diocesan Conventions, you will find the name Protestant Episcopal is no longer to be found there. The Title is often The Journal of the Church in such and such a Diocese. In Rhode Island the word "Protestant" has been dropped. It also has been left out of Diocesan Canons and from Bishops' official documents. For there is an admitted right in each Diocese, as a separate unit, of the one Body, thus to regulate its own affairs and nomenclature. Now it is not proposed to interfere with this inherent Diocesan right, but

rather to preserve it. If this were commonly understood, we believe a great objection to the change of title would be removed. Churchmen in some Dioceses are extremely wedded to the title Protestant Episcopal. They fear it would distress souls if taken away. They fear its removal would be misunderstood. We can sympathize with them. By all means and in all charity let them retain it. No matter what action is eventually taken by the General Convention, the Dioceses of Virginia and others will still be entitled to place "Protestant Episcopal" on their Journals and to use it in their Canons. It is not proposed thus to disturb the Church or limit inherited Diocesan rights. All that is proposed is that on the title page of the Prayer Book, or where it therein occurs, it should be removed. Now the title page is not, as Canonists have said, a part of the Book any more than the title of a Statute is a part of a Statute. When therefore it is understood that neither doctrine nor discipline nor worship is touched by the proposal, that the name of the Church is unalterable, that the Prayer Book is not to be changed, that the right to use the old title will remain to Dioceses who choose to use it, that the proposal comes from no one party in the Church (Dr. Huntington of New York and the late Bishop Cox having proposed it), and leading low, broad, and high churchmen, having united in desiring it, the reasonableness of a change in our title will commonly be accepted.

This is no new matter for our Diocese. Bishop

Brown brought it to the notice of the Council in his very first address in 1877 and said "a time would come when a more exact name would better serve the purposes of truth." The Council whereupon adopted the following resolution, viz.:

"Whereas the name 'Protestant Episcopal' as applied to our branch of the Church Catholic is without that dignity which should characterize its nomenclature among its sister branches, and is comparatively meaningless as indicating its true extent and object, and tends to lower her just estimation and claims, not only among strangers to her Faith, government, and service, but also among her own children;

Therefore be it Resolved: That the Deputies to the General Convention from this Diocese be requested to further and aid any movement which may tend to the removal of this misnomer."

The objections to a rectification are such as these: "We don't like any changes," "we like the old title." This is the common argument of inert conservatism. Conservatism is a true principle and dear to our Church. But there is a distinction between a wise conservatism and a foolish conservatism. A wise conservatism desires to preserve those things which are good in themselves, and are for their own intrinsic goodness desirable. We would not therefore touch the government, doctrines, or discipline of the Church. This is a wise conservatism. But there is a foolish conservatism that says, "I don't like it," "I have not been accustomed to

it," "It was not the way I was brought up." This is not only a foolish conservatism, but a selfish one. It is a conservatism that thinks only about one's own feelings, opinions, and ideas. It is "a conservatism," to quote my revered predecessor, "so stiff in resisting change and growth as to lead on to the grave." Now the title Protestant Episcopal has only been used a short time, viz. for about one hundred and thirteen years. It is not the old original family name of the Church. We should not therefore consider our own private wishes or feelings, but, looking ahead and building for the centuries to come, make our title to correspond with our inherited name which declares our ancient and Apostolic descent.

Another objection takes this form: "We are protestants and do not wish to give up the title. Protestantism is a word associated with the ideas of religious liberty and progress. It was used in Reformation times to discriminate Churchmen on the one hand from Romans and the Puritans on the other, and we do not wish to give it up." If indeed the proposal involved any change in our protestant attitude to Rome, we too should be opposed to it. It is because by a change we can more effectively express our opposition to Rome and make our protest more apparent that leads us to favor it. For the word protestant has two significations. It is used sometimes in contradistinction to "secession." Whenever a difference concerning its policy arises in a society, two courses are open to an objector: he

can either secede from the society, or remain within it and record his protest. Thus at the Reformation we did not secede from the Catholic Church, but remained within it, recording our protest in our reformed Prayer Book against the errors connected with the papacy. In this sense protestant is a good and noble word, and we would not do anything to alter our position in respect of what we believe to be the unscriptural and uncanonical doctrines of the papacy.

But words in a living language often change their meaning. Protestant in its popular acceptation began to mean something different than when it was used by the Reformers. It was used at one time to discriminate Churchmen from Puritans. When, after King William's accession, the new Bishops in 1689 desired to present an address from the clergy to the crown in which the title Protestant was appended to the Church, the Lower House of Convocation, regarding the Bishops' reasons as unsatisfactory, demurred and expunged it. If *then* the title was deemed an obnoxious one, much more, with its more developed modern meaning, must it now be so regarded. For it does not now mean the Christian liberty and freedom asserted by the Reformers against Roman tyranny and error, but a rebellion against all authority and the so-called tyranny of all Churches and creeds. Protestantism covers now all those forms of error that are wrecking Christianity, by new revelations, or which by rationalistic processes are sapping the foundations of the faith.

But if we are to give up the title protestant because it now embraces Spiritualists, Mormons, etc., ought we not for the same reason to give up the name of "Christian"? Not so. For "Christian" is the individual name of every baptized follower of Christ, and we are not logically bound to give it up because all baptized followers of Christ do not believe as we do. We do not by the use of it identify ourselves with them in their errors. But the term "Protestant," when applied to a corporate Christian body, does identify it, in the popular estimation, with all those misbeliefs from which by God's Providence we are free. The boasted progress of Protestantism is not that of the Church. The Church regards the Incarnate Son of God as the embodiment of progress, and the priesthood and sacraments as the marks of the true progressive Church. But the progressive protestantism of to-day is like that of the swine in the Gospel (fitting type of our sensual and luxurious age) who, inhabited by demons, made progress indeed, but progress by rushing violently down a steep place and so perished in the waters. This is the kind of progress now covered by the word Protestantism, and do we wish any longer, by retaining a title which has lost its old meaning, to give countenance to it?

Another reason in favor of dropping the present title is that as defining our position it is no longer necessary. However wise it may have been to take it at the beginning of our work in this Country, it is no longer needed. Our protestant position is a

secure and recognized one. We differ from Rome in these five points: In Church Government, in our Rule of Faith, in matters of Doctrine, in our Discipline and Worship. We do not believe in the papal supremacy, the papal infallibility, the Immaculate Conception of the Blessed Virgin, the penal fires of purgatory, the doctrine of indulgences, the enforced celibacy of the clergy, enforced confession, the withholding of the chalice, the worship in an unknown tongue. We teach personal responsibility. Our faith is Catholic and Evangelical. We believe in one Mediator and the saving efficacy of the Atonement, the need of conversion by the Holy Spirit, and a dependence on the merits of Christ for our acceptance. The belief in priesthood, altar, and sacrifice and the Real Presence of our Lord as the Catholic Church has ever held, and our Reformers preserved in our Prayer Book, we hold. It is no longer necessary for us to display our antagonism to Rome on our title page than for the Congregational, Presbyterian, Baptist, or Methodist bodies to do so. No one can question the protestantism of the Lutheran Body, yet in Germany it has given up its former title of "Protestant" for "Evangelical." If Lutherans can do it without loss to their recognized protestant position, certainly we can.

Another reason that should weigh with us is, that the title Protestant Episcopal is unlike that of any other of the confederated Churches which compose the Anglican Communion. Why should we be peculiar? There is a growing union between all

these National Churches, and if the Anglican Church has the great future before it we believe it has, we should for its better usefulness help to make it more uniform.

Another and a practical reason in favor of change is, the losses we sustain by our present title. One of our Bishops said that he had known of many thousands in his Diocese who had come over from England and had joined, not our Church, but the Methodist. Why? These simple people had never heard in England of such a Church as the "Protestant Episcopal," but they had heard of the Methodist Church, and so coming here they entered it. It is the Missionary Dioceses that feel this loss most, and for the sake of the missionary work they ask for a change, a change which cannot hurt the East, but which will greatly help us in the West. The present title hinders also missionary work in foreign countries. Our missionaries find it most difficult to make their position understood. The title is an admitted embarrassment and hindrance. They have said it was so impossible to translate it satisfactorily that they have given up the attempt.

Another reason is, the present title stands in the way of home Christian union. There is a great desire in the hearts of many that Christians should be more united. You cannot expect our separated brethren who have built up strong sectarian organizations ever to become absorbed in what appears to them only another sect. If we desire union we must be willing to give up our sectarian name. We

must manifest our charity by making union for our fellow-Christians easier. The term "Catholic," which once roused their prejudice because associated with Romanism, is now freely used in its wider signification. Many educated sectarians are beginning also to adopt our forms of service. They are drawing nearer to us and we to them. From their religious papers we are led to think, while they object to Protestant Episcopal, they have no objection to the title American Catholic.

Again, a change would also help on the union of organic Christendom. The great Eastern Churches with their one hundred million adherents are extending kindly salutations to us. They object to our retaining the Filioque in the creed, not so much as containing heretical doctrine, for it is capable, according to their own teaching, of being interpreted in an orthodox sense, but on account of its uncanonical introduction into the creed. But there is one other thing which stands in the way of more formal recognition and fellowship. In the Council at Bethlehem, the Eastern Church condemned Protestantism as a heresy because it meant to them the doctrines and negations of Calvin and Luther. And our Church in America was supposed to be something different from that of the Church in England in consequence of its employment of this name. A change of title would thus remove one barrier that keeps us now apart.

Further, this present title hinders our general progress and development in America. We live in

a time of much religious unsettlement. A cleavage is taking place everywhere between the conservatives and radicals. It is a transition period. The rationalizing school is parting with the Incarnate God, Bible and Creed. The conservative minded are looking for some better assurance of the inherited Faith than their own organizations can give. Here the Roman Church has a great advantage over us. It claims to be exclusively the Catholic Church and sole guardian of the Ancient Faith. Where, they say to inquirers, did you ever hear of a Protestant Episcopal Church in early times. And so we lose persons who, if we took our rightful title, might come to us.

Again, a change of title will remove an almost universal misunderstanding as to our Church. To most Christians outside of our body the Protestant Episcopal Church is looked upon as a body professing Christianity indeed, but with some additions and peculiarities attached to it, in the way of government and worship. It is Christianity *plus* something else. What is true is, that our government is of Apostolic origin, and our Liturgy and worship is based on Holy Scripture. We stand for the pure, simple, unadulterated Gospel, as revealed by Christ, and for the whole of it. Our title ought not to obscure that claim, and Protestant Episcopal does.

Finally there is another reason which should have weight with us. We agree fully with those who feel we should more than ever, yet with all charity, maintain our true position against Rome. We did

not at the Reformation break with Catholicity, but with Papacy. Our Reformers asserted they were forming no new Church nor breaking with the ancient Catholic Faith. It is most important that this our protestant position should be made emphatic. How can we best do this? Cardinal Gibbons, the distinguished prelate, who presides over the Roman Communion in this country, has said, "If they," the Protestant Episcopalians, "think they have any just claim to the name Catholic, why not come out openly and write it on the title page of their Prayer Book?" He says, "You do not do this because you do not dare to openly proclaim what only vainly and privately you call yourselves." He thus throws down the gauntlet. An issue is now raised before the American people which we cannot avoid meeting if we would, and which we can only meet in one way without permanent dishonor and disgrace. If you wish to be on the side of Romanism, then vote against a change. But if anything of the noble courage and wisdom of the Fathers and Reformers is in you, you will vote for it. The whole matter has been so well summed up by the Bishop Coadjutor of Chicago, in his address, that we will end with his words. He urges a change because the present title is controversial, because it is a mere negation, because it is out of harmony with the nomenclature of the churches with whom we are in communion, and out of harmony with historic Christendom, because it does not fit in with the official language of the Church's creeds and worship, because it is

denominational and sectarian, because it is unhistoric and inconsistent with our constant appeal to history, because it is absolutely misleading, because it is narrow and unworthy of our broad platform, because it is unstatesmanlike and unprogressive, because it is behind the times, because it is a caricature of the grandeur of the historic past, because it is not prophetic of the future that we believe is in store for us; for all these reasons we favor dropping "Protestant Episcopal" at the earliest possible moment.

Dear Brethren of the Clergy and Laity, called of God to bear witness to the Faith of our forefathers, we have no doubt as to what your action will be. If we wish to know what the name ought to be, it is not a difficult problem. We must not begin by thinking what would please our fancy or suit our theological views. We must choose as a matter of principle. We must act on the principle that governs our Anglican Church. We must act on the principles that we have inherited from the Reformers. What did the Reformers when questions arose for decision? They appealed to antiquity. They asked themselves what was the custom of primitive times. What has come down to us from the Fathers? Our Church stands upon the past. So Christ walked and taught in Solomon's Porch, the only remaining portion of the ancient Temple. Therefore we should ask ourselves what was the name of the Church in the past. What did the Fathers give it? What did the Holy Ghost give it?

The followers of Christ were called Christians at Antioch. That was their name as individuals. The Church of Smyrna and the Church of Thessalonica were local designations. But when the Church extended then we learn, from Fathers like St. Polycarp and St. Ignatius, that its title was the Catholic Church. And so, if we are to be guided by Scripture, antiquity, and the spirit of the Reformers we shall take as our title that of the American Catholic Church, or the Catholic Church in the United States.

Dear Brethren, in concluding, indulge me with a thought in connection with the festival we keep. We are living in the last time or dispensation of the Holy Spirit. As you look around or look back on the history of the Diocese you perceive many encouraging tokens of His Presence. The past has been full of toil and trial, successes mingled with failures, disappointments which have turned to blessings. But the noble lives of those who walked through our former forests and endured poverty and hardness have borne their promised fruit. Many a time they felt the seeming neglect of the richer portion of the Church as they in vain asked for help. Many a time you have felt a harder burden than poverty, and have had your sad hours and dark days. Surrounded by religious indifference and sectarian opposition and half-hearted churchmanship, no wonder the hearts of Christ's servants sometimes sink. We must beware of the temptations which in such times beset us. Temptations to leave our fields of labor. Temptations to take some

lower standard of life. Temptations to advance the kingdom by conformity to the world's ideas of what Christianity should be, or by any other means than those symbolized by the Cross. Lift up your eyes, my brother, look with the eye of faith, and see the field is ripe for the harvest. Lift up your eyes, O toiler, weary and burdened with cares, behold, it is Christ who is coming to thee on the waters. Take courage, O Christian soul, gird thee anew to the contest. The victory is assured to the humbly meek. Heaven with all its glories is before you. Christ the King and Eternal Victor is ever at thy side.

1904

REVEREND AND DEAR BRETHREN OF THE CLERGY AND
LAITY:

MAY the blessings of God's peace be with you, and may His wisdom guide our actions and His charity unite us in His love.

The increasing years of our episcopate only bind me more closely to you all, and the necessary fewness of those that remain more energetically cry within me, "Let not thy zeal slacken, nor thy heart falter, but press on the kingdom." May this Council be, to each and all of us, fraught with new inspirations and full of renewed consecrations to the service of Christ and His Church.

Though it is not my custom to commemorate those who have passed from my own order, yet when one who has held the distinguished position of a Presiding Bishop passes from this sphere of

activity to, we hope, a better one beyond, it is fitting that I should pay some tribute to his memory.

The Rt. Rev. Dr. Clark, Bishop of Rhode Island, and Presiding Bishop of our Church, lingered to a very great age, and was, we believe, the oldest Bishop in Christendom. He was a man of warm, genial, and loving temperament. He was notably broad and liberal in his theological sympathies. He was, in his prime, noted for being one of the eloquent preachers of his day. He was distinguished for his literary ability and his charming style. While not himself fond of ritual in the Church's services, he welcomed the growth in his diocese of all that tended to its devotional expression. He was a man of very earnest piety, and those who knew him intimately were always impressed with his evangelical spirit.

We were always on kindly terms of intercourse, and I believe his last official act was to give me a letter bearing his own greetings and commending me to His Eminence, the Most Reverend Antonius, Archbishop and Metropolitan of St. Petersburg.

We officiated at three funerals during the year, at each of which, we are glad to state, there was a Requiem Mass. One reason given by a distinguished theologian for the falling away of faith in the last century was the neglect of prayers for the dead. The example of our Lord in taking part in the synagogue prayers where they are remembered is certainly sufficient warrant for our doing so.

Our Prayer Book, in pleading during the Eu-

charistic Canon for "the whole Church," embraces those who are in the Church Expectant, as well as in the Church Militant. Let us hope the custom of celebrations of the Holy Communion at funerals will become more frequent, and also the keeping in like manner what, under old English phrase, was called "The Year's Mind."

The duty of visitation of the Diocese belonging to the Right Reverend, our Coadjutor, has relieved me of much labor. It has been our hope that, by publication of tracts and other writings, we could extend the knowledge of the Church and her teaching. For what gives greatest strength and vitality to the Diocese is "a well-instructed laity." The series of Fond du Lac Tracts has been well received, the first of them, "The Church in the New Testament," having obtained an issue of 30,000. It is our hope to put forth a work of some size in the Autumn called "Christian and Catholic."

It has been our happy privilege during the past year, in response to an invitation, to visit Russia, and confer with some of its leading ecclesiastics. It occupied several months, but the journey and labor were, we believe, well expended. We were accompanied by our chaplain, and W. J. Birkbeck, Esq., of England, who, by his knowledge of the country and its language and leading churchmen, was of the greatest assistance.

We visited at St. Petersburg, and were entertained at the Troitsa Monastery by the courtesy of His Eminence Archbishop Vladimir, Metropolitan of

Moscow, who made us his honored guests at the celebrated Chudoff Monastery, within the Kremlin.

We attended many services where we were received with all the respectful recognition belonging to our Episcopal order. During our stay we had many opportunities given for conference with the Russian theologians, and our reception at the Academy of St. Petersburg by the Professors and students was full of Christian recognition and expressed desire for a better understanding and closer communion between our Churches. What struck us most forcibly was the great spirit of charity which animated them and expressed itself in their Liturgy. One could but be impressed that here was a Liturgy which had been preserved with comparatively little variation from the earliest times. It was rich with the teaching of the Eastern Fathers, Chrysostom and Basil, full of Christian symbolism and the spirit of the Apostles.

The East presents a spectacle of Churches which have not passed through the centralizing effects of feudalism, or the rationalistic speculations of scholasticism. Conservatism, as you know, is the dominant controlling influence in the East. They have preserved the ancient Church worship, which is full of ceremonial and of inspiring devotion. Their Lord's Day service begins on Saturday night, and on Saturday the Churches which we attended were always very full, the larger portion of the congregation in all instances consisting of men. In one Church, that of St. Saviour, in Moscow, which was built to

commemorate the national deliverance from Napoleon, we saw on a Sunday morning a congregation of over ten thousand people.

The Orthodox Church holds, with great tenacity, the Faith as expressed by the undivided Church and in the seven Ecumenical Councils. In practise they give, like ourselves, the Blessed Sacrament in both kinds. The parochial clergy are married. They pray as we do, and as our Lord did, for the departed, but reject Rome's theories of Purgatory and indulgences. They hold firmly the doctrine of the Real Presence of Christ's Body and Blood in the Holy Eucharist, as occasioned by the priest's consecration and the invocation of the Holy Ghost. They do not hold what our Article condemns as the Romish Doctrine of transubstantiation, which postulates the destruction of the elements. Stating what we believe to be the right interpretation of our Catechism and Articles to the Metropolitan of St. Petersburg, he said our doctrine was the same as their own. They invoke in their services the prayers of the Saints. They do this in the firm conviction that the Church, living and departed, "but one communion makes." It is all to them one spiritual body, engaged in one great act of service and worship to Almighty God. It is the Holy Ghost that binds the members of the Church together and fills them with love. Love being an active virtue, it must manifest itself to all members of the body, and so they pray for those who are gone and ask their prayers for themselves. The difficulty which our

rationalizing western mind raises, how they can hear our prayers, does not trouble their devout minds. It is not as if they were in the flesh, a question of how they can hear, but being in the spirit and united in God, how they may know. If not by the ministration of angels, by revelation of God they may easily be made acquainted with our desires. Unlike, however, the Roman Church, they not only ask the Saints to intercede for them, but, knowing that the Saints, in whatever state they may be, need God's sustaining care, they make their supplication for them. They in their Liturgy say: "We offer to Thee this rational worship for these that are in the Faith deceased. Forefathers, fathers, patriarchs, apostles, preachers, evangelists, martyrs, confessors, continent ones, and every righteous spirit in faith made perfect, especially our holy, undefiled, exceedingly blessed, glorious Lady, Theotokos and ever Virgin Mary."

In Russia there are 100,000,000 belonging to the Orthodox Faith, and many millions more connected with the Eastern Church, under the Metropolitans of Constantinople, Antioch, Alexandria, and Jerusalem, and the Holy Governing Synod of Greece.

Is it too much to hope that in time to come fuller Christian fellowship will be established between us and intercommunion allowed between the several churches, where the opportunity of obtaining the Holy Sacrament in their own Church cannot be had?

One difference which has kept the East and West

apart has been the insertion within the Nicene Creed of the words, "And the Son." This is not a part of the original Nicene Creed, but became accepted in the West largely through the authority of the Pope. If, the Easterns say, "We admit the right of the Pope to add to the creed in one matter, why should we not in others?" They cannot, therefore, consistently alter the portion they have.

It is for us to say what we should do in the promotion of union. It has been suggested in England, by an insertion of a note in the Prayer Book, that these words are not part of the Creed, or we might act in a more straightforward manner and strike them out.

Another matter which occurred during the year, of interest to the Diocese, is the removal of the Mother House of the Sisters of the Holy Nativity to Fond du Lac.

A few years ago we find that there were over two thousand professed religious or novices in the Anglican Church, and with a value of property estimated in England at seven hundred thousand, and an income from various sources exceeding ninety thousand pounds. In America we have, thanks be to God, to notice during this year the dedication of the Monastery of the Holy Cross Fathers at West Park, N. Y., and of the magnificent convent of St. Mary's Sisters, our largest community, at Peekskill. There are now three orders of Priests, fourteen communities of Sisters, and three institutions of Deaconesses. God bless them all.

We only mention this to show how firm a footing the religious life has obtained, and how essential a branch of the Church work it has become. It is said that there are more Sisters in the English Church to-day than there were at the time of the Reformation. Its real strength lies, of course, in the entire consecration of its members to Christ and His Church.

This life adapting itself to the needs of advancing civilization has taken on different forms from what it had in earlier times. It began in the form of the Hermit and the Anchorite. Next the community or monastic system followed. Then the preaching friars broke out from cell and enclosure, and became revival preachers in the Middle Ages, and, lastly, the clerks Regular, throwing aside monastic discipline, became great educators or efficient parish priests.

The more modern communities have devoted themselves to education and to the sick, the poor, the fallen and outcast. The Sisterhood of the Holy Nativity was founded twenty-two years ago. It had, we believed, a calling of God, and was raised up for a special work.

What we felt, as its founder, was that there was a great need in our Anglican Church for a body of consecrated women, trained as religious workers, who would supplement and aid the parochial clergy in their administration. So, while other Sisterhoods gave themselves to schools, hospitals and nursing of the sick, orphanages and penitentiaries, we pur-

posely excluded ourselves from these fields of Christian labor. Noble and excellent as they are, we felt that the clergy especially needed the aid of workers in their parishes who could assist in the formation of guilds, Sunday Schools, in parish visiting, and give instructions to those preparing for Baptism, Confirmation, and the other Sacraments. They would also give assistance to missionaries when holding parochial missions. They would have a lending library for the circulation of Church literature. They would aid in providing vestments for the clergy, and in their own Chapels keep up before God's Altar intercessory prayers for the conversion of sinners and the needs of the Church. As it is, their Sisterhood, and it has been formed for their special benefit, we may fairly ask the clergy to take an especial interest in its development. Nothing will grow without cooperation.

May we not ask them to preach at least one sermon a year on Vocation and a "Sister's Life"? Very little is understood concerning it. Instead of objecting, as parents sometimes do, to their daughters entering a Sisterhood, they should be taught to realize that it is the very highest of privileges to give a child as a Priest or a Sister to God. By calling one of their own children, God gives the highest honor He can bestow upon them. When God puts the desire for self-consecration into a child's heart, it is one proof that God is calling that person into His service. But it is always a call to the parent as well as to the child. It is the call to one to come,

and to the other to let go, and if the call is responded to by each, each hereafter will have part in the reward.

Parents are ordinarily willing to allow their daughters to be married and go from the old homestead, and if the person who seeks their daughter's hand is a person especially worthy, they more readily give their consent. They should regard the religious life in the same light. It is Christ, the Prince Himself, who comes and seeks the child, your daughter, and proffers the high privilege of a betrothal to Himself here and an especial following of Him hereafter.

If, when our country was in danger, men could be had by the thousands to risk their lives for the preservation of the Union, why, in this great struggle for the revival of the Catholic Faith, dearer to God and more important to man than the existence of any nation, should there not be men and women, at least by the hundred, to consecrate their lives to our Blessed Lord for the advancement of the Kingdom?

But, much as we have to thank God for, and which has been brought about by the labors of a band of Clergy second to none in their devotion and zeal, that which most affects us is the Diocese's spiritual growth. The real strength of Parish or Diocese lies in the interior life of its members and its increasing spirituality.

It is a power which cannot be invoiced or put on the weigher's scale, or summed up in human statis-

tics. The more we are filled with the Holy Spirit, the more effectually can God work through us. There is, we humbly believe, amongst us an increase of this life, and, as its fruits, a greater sense of the blessedness of giving and an increase in the knowledge of the Church's principles. Surrounded, as we are, by so many conflicting systems, it becomes us, as Churchmen, to be able to give a reason for the faith that is in us.

In the coming Autumn the General Convention meets at Boston. We would suggest that the Council, in view of the questions that will be presented, reaffirm its former resolutions, which have embodied the opinions of this Diocese from its beginning, and that it recommend the adoption of the Provincial System, the removal of such wording in our present Canon on Marriage as will bring it into conformity with the Book of Common Prayer, and such a correction of the name of our Church on the title page of the Prayer Book as will bring it into agreement with our profession in the Creed.

Let me press on the Laity the duty of an earnest and careful study of their Church and its doctrines as embodied in the Prayer Book. Examine yourselves, dear brethren, sometimes in this particular. Do I give as much time, thought, and study to the better understanding of the Church as I do to politics, literature, or business? Do you read Church books, such as "Catholic Principles"? Have you read Wakeman's or any other English Church History? Have you grasped the Divine origin of the Church

in contrast with the human origin of all the sects? Along with its Divine origin, have you a firm belief in the Apostolic Succession of its sacred ministry, the Church's continuity, its sacramental system? Do you hold the Faith witnessed by the testimony of undivided Christendom? My heart rejoices in the satisfaction that you do so receive and hold the Faith. It is thus that the Church furnishes all her humble-minded and loyal children, clergy and laity, with an antidote against all forms of modern error.

The Faith was not devised by the wit of man and is not at its mercy. It is the utterance of the Holy Ghost, speaking through the Church and certified by the general acceptance and Christian consciousness of the whole Catholic Body.

Shining out as its primary truth is the doctrine of the Incarnation. The Church Catholic, and our own as a part of it, teaches it in the Creed. The Only Begotten Son of God, One in substance with the Father, took our Nature, begotten by the Holy Ghost of the Virgin Mary. He, who is the Eternal Word, who was from the beginning with God and was God, was made Flesh. He, by whom all things were made, and without whom nothing was made that was made, became Man. The Eternal, Intelligent, Infinite, Energy and Will, the Almighty God, who made and sustains the universe, vouchsafed thus to enter creation and unite our nature to His own, and so join creation in a new union with Himself. It was not only to be united to Himself by His immanence in it, sustaining it by His power, but by

an Incarnation. The Incarnation was effected, and human nature was taken into union with the Divine Nature by the conception of the Virgin Mary through the power of the Holy Ghost. God and man, the Divine and human natures, were thus united. It is also a part of the Christian faith to know and believe how these two natures were united. They were united in one Person. There is an obvious distinction between "nature" and "person." We see this in ourselves. Each one of us has a nature, and behind the nature there is our person. It comes out in our common speech when we say, "I think," "I will," "I love." There is an "Ego" or "I" behind our nature. So with the Son of God. There exists in Him both His Divine nature and the "Ego" or Person. Now the Incarnate act was a joining of human nature to His Divine Nature. It is of the Faith that He did not take upon Himself the nature of *a* man, for then there would have been two natures and two personalities, a human and a divine Person. But He took on Himself the nature of *man*, i.e., human nature, and joined the two natures together in His one Person. There being but one "I" behind His dual natures, whatever was done in or through His human nature, the "I" or God did it.

This is the fundamental fact upon which the existence and life of the Church of Christ depend, and to which, inspired and guarded by the Holy Ghost, she has throughout all the ages and in all lands borne witness. Jesus Christ was not a man filled with some divine afflatus, and so elevated

above His fellow-creatures. He was not divine in the sense that any man may be said to be divine only in a unique degree. For he had a preexistent life, as He declares: "Before Abraham was I am." He was not some being, however exalted, who was related to God by an act of creation: for He was uncreate. "Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." As no being was in existence before the world was, save God who made it, He was the uncreated God. He declared that He and the Father were one, not by any moral union, but as one Thing. He declared His relation to the Father was one of equality. He was in the Father and the Father in Him by a reciprocity, so that He has all things in common with the Father. So absolute is their identity of being, that to have seen Him, is to have seen the Father, to have known Him is to have known the Father also. He contradicts those who would assign to Him a human origin, saying that He was from above and came down from Heaven. He states that while thus visible upon earth, He is still really in Heaven. He makes such claims concerning Himself as were inconsistent with common moral rectitude, if not made obligatory by the fact of His being absolutely God. He tells us that there is none good but one, and that is God, and then claims the title of God for Himself, as the Good Shepherd. He reveals to us the Triple Personality of Father, Son, and Holy Ghost, and tells us that in the one divine nature which they share

in common, the personality of the Father as the Source, takes precedence of Himself as the Son; and so, too, in respect to His human nature, the Father is greater than Himself. But as one with the Father, He allows Himself to be worshiped as God. He asserts that He is the Life itself, and can give Eternal life, and will come, as only God can, and judge all mankind.

Thus did God become Incarnate, and the two natures, divine and human, were joined together in one Person. It was to guard this truth that the Church in her Ecumenical Councils proclaimed and gave to the Blessed Virgin Mary the title of Theotokos, Mother, or Bringer-forth of God. It has been the title the Church has formally and solemnly given her, and which her children have joyfully and with reverence accepted ever since. It is in consequence of this union of the two natures in one Ego, that the Church has ever taught that whatever was done or said by the Incarnate, was done by God Himself. God, it was seen, had wrapped around His Divine nature our humanity and His Divine Person acted through it. So it was Almighty God who came amongst us and lay in Mary's arms, and looked out on the world through human eyes, and in that nature walked and taught and suffered death, and rose and carried that human nature into the Right Hand of Power.

It is a very shallow criticism that asks why should Almighty God come to such a little speck of a planet as our own? If the last surmises of science are true

this planet is the jewel of the universe and probably the only one inhabited by beings like ourselves. Be this as it may, the universe is one whole entity, and believing that in the progressive evolution and development of creation, God ever purposed to become Incarnate, and elevate it into a new union with Himself, He must have entered it at some one locality. He enters it here, and in our planet, because human nature is an epitome of creation, and furnishes the most fitting point of contact. But He enters it, not for us only, but for the wider purposes which will be revealed to those who follow the Lamb whithersoever He goeth, to bind all things together in one, even Himself, both which are in heaven and in earth.

The truth of the Incarnation is thus the fundamental truth of Christianity. To question it is to renounce the guidance of the Holy Ghost speaking through the authorized Councils of the Church for the ever-varying rationalizings of the human intellect. It is to take up the illogical position that Christ was a divinely inspired teacher sent from God, who so badly performed His mission as to lead the great majority of His followers, by worshiping Him as God, into the sin of idolatry. The fact of our Lord's Virgin birth, and the doctrine of His absolute Deity as being of one substance with the Father, the Church has put in her Creed. She has stated it most clearly, and, as we have stated to you, in her Second Article of Religion: "The Son, which is the Word of the Father, begotten from everlasting of

the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the Blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is One Christ, very God, and very Man." This is the doctrine of our Church, which we, as her ministers, at our ordination solemnly swore to uphold. To teach any other doctrine by in any wise minimizing or trying to put new interpretations on it is for us, as Clergy, to be false to our ordination vows. It is not teaching the Church's doctrine merely to say we believe in the divinity of Christ. A Unitarian might do that. It is denying the doctrine when we question the fact that God Almighty came to this little atom of a planet and took flesh of the Virgin Mary. We of the clergy have been made by the Church her ministers to teach, not what we think is true, but what she puts into our mouths to teach. Her pulpit is not an open pulpit for the ventilation of our own opinions or belief. There are matters wherein differences of opinion are allowed, but the doctrine of the Incarnation as stated in the Creed and Articles is not one of them. It is no excuse to say there are here and there persons to be found who question the absolute Deity of Jesus Christ. It is the plain statement of the Articles and Creed that He was of one Substance with the Father. When we cannot accept *ex-animo* and preach this doctrine of the Incarnation and of the Virgin Birth, our part

as honorable men is to resign back to the Church the office with which she has entrusted us.

Dear Brethren of the Clergy and Laity, we will not detain you longer. Keep the faith once delivered. Rally to the cause of Jesus Christ. Work for the progress of His Kingdom. The Faith is preserved for us in the Church's Conciliar decrees, in the Creeds and Sacraments, and our Book of Common Prayer. In the great essentials we are all one, one in Christ and one in Christian fellowship. Let us grow in Christian charity, in the love that binds us more closely to one another and to our Blessed Lord and Saviour Jesus Christ.

1905

DEARLY Beloved in the Lord, grace and peace be with you from God the Father and our Lord and only Saviour, Jesus Christ. United together in Him by the indwelling of His Holy Spirit, we bid you welcome, and invoke His guidance on your deliberations. Unable by our increasing years to visit you as frequently as once we did, we have you the more in our heart, daily praying for your increase in grace and that the course of this world may be so ordered that all things may work together for your good. For we remember well your kind reception of us when we first began to minister the word among you and the sacred relation of chief pastor and people was established between us.

There is very much for us to rejoice in together as we see what the Lord has wrought for us. Our

Diocese has developed beyond our expectation. The more secure test of improvement is to be seen in the largely increased number of early communions made, especially at Lent and the great festivals, and the resort to the grace of sacerdotal absolution. The Women's Auxiliary, which was in abeyance on our arrival, has now for years been doing an increasingly successful work. Our young ladies' school, or college as we hope we may soon call it, has attained a proficiency unsurpassed by any like institution. The advent here of the community of the Holy Nativity and the erection of its large Convent is full of promise for the further development of spiritual work in our Diocese. But verily, we may say, Behold what hath not God wrought for us! We may well lift up our hearts in devout thankfulness to Him, and with fresh courage go forward.

Looking at the secondary cause of our development, we must first assign it to the loving unity of the clergy with one another in all matters relating to the faith and worship of the Church, and in their loyal unity to their head. It has been a marked manifestation of Christian fellowship, and with perhaps one exception it has been universal. We have been of one heart and mind in our apostolic teaching and practise. We have worked together as soldiers in a common cause, as brothers in one Christian family. The Bishop could not have had more devoted sons; the clergy might have had a better and wiser leader, but no one who could have loved them more. Your interests have been the Bishop's

interests. Your sorrows and trials, your successes and joys, have been his. And we of the clergy have been sustained by the generous confidence and co-operation of loyal-hearted laymen. Perhaps in no other part of the Catholic Church has their participation in its priesthood and kingship been more recognized. One reason we may venture to say is that we doubt whether in any part or time it has been more deserved. They have stood by their clergy and upheld them in their endeavors. They have willingly accepted the decisions of my office when promoted; and, even if they thought them mistaken, have always had confidence in the integrity of my endeavor to do justice to all. It has been a singularly united Diocese, and to this in a large measure our success has been due. For to Parishes and Dioceses, as to all religious organizations, the same rule holds good that nothing from without can do us any harm if the members are united and one at heart among themselves.

Another cause of the Church's growth has been the increased intelligent appreciation of its spiritual character and organization. To most of us the apprehension of the Church as the kingdom of Christ is a progressive one. Born in it by Baptism, we have learned to love it as a spiritual mother. Brought into it by conversion, we have loved it for the blessings it has brought to us. As we have ripened in the spiritual life, we have recognized its spiritual power. The kingdom has not been something merely without us, but has been a protecting

and developing source of strength within us. As we have made further progress we have learned to hold in true balance the outward and the inward portions of the kingdom. The great law of the preservation of life which is seen in nature of "an outward and an inward" is found in this dual character of the Church. Outwardly the Church is seen to be not a mere human society. It was not conceived by man. It was not established by human power. It was called into existence by the word of Jesus Christ, and endowed with the power of the Holy Spirit. In virtue of the Divine indwelling, the gates of hell have not prevailed against it. All the forces of evil have at times attacked it. Roman statesmen, armed with imperial power, sought to crush it by a series of persecutions. The fierce inroads of barbarism that swept the ancient civilization away, destroyed not the Church of Christ. In its faith and in its saints, barbarism met its defeat, and the conquerors of Rome became the subjects of the Church. Mohammedanism arose with its seductive appeal to sensuality and its falsehood of pretended reform; and the power of the evil prophet, after imperiling the existence of civilized Europe, met its overthrow and became a decaying force. Preserved against all outward attacks of evil, the Church has survived all the more dissolvent forces of worldliness and sin within. Though divided, East and West, it has nevertheless survived in the West the subtleties of rationalism, and the imperialism of Rome; and in the East maintained, in spite

of all its outward and inward trials, the ancient Orthodox Faith. The Church in England preserved its continuity at the Reformation, its Orders and Sacraments and Catholic Faith. And so, the Church of Christ, preserved by its resurrection power, has come down to us. It is the ark of safety for an engulfed humanity; the city of refuge for the soul of man.

It is moreover recognized to be not merely a Divine institution, but a marvelous "new creation." It is a spiritual temple formed of redeemed souls, filled with the light of the Holy Ghost, in which Jesus Christ, glorified, lives and rules. It is a new kingdom superinduced on the order of nature and having laws of its own. It is this realization of the Church as the everlasting and enduring kingdom of God Incarnate, glorious with the light of His Divine person, filled with the nine choirs of angels, resonant with the worship of the Church, potent through the intercessions of the saints, and before whose splendor all earthly magnificence becomes as faded ashes, which is and ever has been the inspiration of its members. It is because we, as churchmen, have more fully realized that the Church is no human organization, not a congregation of mere believers, not a man-made sect; but it is a new creation which, being evolved out of the old material and natural one, is to endure for all eternity, as our everlasting home, the great living Spiritual Temple — and as the Bride of God.

If you have not yet attained to this, seek it, pray

for it. It should be as real to you as any of the scenes of nature, and more so than the dissolving kingdoms of this world. Recognizing the good to be found in all who call themselves Christians, you know also those fuller gifts of the Gospel which we in the Catholic Church possess: God is in you; you are partakers of the Divine nature; you are one with Christ and coheirs with Him. You are living stones of His Living Temple. You are the elect of God, and predestinated to be conformed to the Image of His Son. Be not ashamed to call yourselves by the name of Catholic, and claim all that belongs to you by your Catholic heritage. This Catholic Church, its teachings, its doctrines, its worship, its discipline, its glory is yours. No decoration, or position, or office that earth's monarchs can give, can for a moment be compared with the decoration, nobility, and elevation you have through union with your Lord and King.

Again, we have been united, clergy and laity, in the Faith. We of the clergy have endeavored after the apostolic injunction and in its spirit to preach unto you "the whole counsel of God." We have declared the Faith as it has been received from the beginning, as it has been set forth in the creeds, Liturgies, and Sacraments, protected by the definitions of the seven Ecumenical Councils, and brought home to us for practical use in our Book of Common Prayer. Our success is a convincing evidence that the Church so presented meets, as nothing else has met, the needs of our common humanity; for, here

in Wisconsin, nearly all peoples come together to form one national life. Yet in spite of all the differences engendered by race and education, the Church's Faith and Sacraments, when made known, are equally welcomed by all. It has been thus a great encouragement and source of rejoicing that it has been found thus to provide for the spiritual needs of all our fellow-countrymen. It is seen by its operation here in our Diocese to be not a religion transplanted from the Eastern States and adapted to merely those of English descent. Like the different nationalities at the day of Pentecost, we find here Germans, Frenchmen, Belgians, Swedes, Bohemians, as well as Americans, recognizing the Gospel that belongs to them all. The Church proves her Catholicity by being able to meet the needs of all men.

If it can reach thus to all classes and races of men, we must feel that it is especially adapted to the growing needs of our whole country. We have indeed this treasure in earthen vessels. We all feel our own imperfections. We can but acknowledge our mistakes, but, possessed as we are of this mighty treasure, — and not resting in ourselves but knowing that ofttimes God chooses the most imperfect instruments for His service, — we must arouse ourselves with new courage and consecration to press forward His kingdom.

Let nothing disturb you. Let nothing make you afraid. Every age will make its own attack upon the Christian religion. The discoveries of science

in the last century, which at first seemed to exclude God from the creation He had made, have been found, as time has gone on, rather to fortify the argument for His existence. A permanent, directing, and intelligent energy is seen to be pulsating throughout all creation. Materialism has met its defeat. Few now deny the existence of a personal God. Nothing that science has demonstrated to be true is found to contradict any dogma declared to be such by Ecumenical authority. It has now, as before, come to pass that the guns which were thought to imperil our position — being captured — have been cast into bells to tell forth our victory. A higher criticism, not to be rejected within its true limits, may have, like modern science, shown us some of the processes of the Bible's formation; but this does not disprove its inspiration any more than the discovery of an evolutionary process in nature disproves the existence of a God. It does not affect the Faith to hold that the mystery of creation and the early chapters of Genesis are allegorical rather than historical. We loyally accept the belief that the Scriptures are the Word of God and have the Holy Spirit for their author. But it is to be observed that there is no decree that the writers of the Sacred Book were mere mechanical agents writing by dictation. There is also a distinction to be observed between the ideas of "Revelation" and "Inspiration." Also, inspiration is of different degrees and differs according to its purpose. There is, too, the inspiration of selection as well as of suggestion; and

there is in the Holy Scriptures, for which we must allow, a human element. God uses at times the forgetfulness, it may be, of those He employs to set forth the lessons He wishes to convey. Moreover, the Holy Scriptures are seen to contain a record of God's progressive revelation of Himself and the standard of man's duty, according to His creatures' development and needs. The lives of the Old Testament worthies and their denunciation of their enemies are not to be tried by our Christian standards. Nor is it the meaning or intention of the Old Testament writers that we are to seek to be guided by; but, rather, the intention and purpose of the real author who is the Holy Spirit. And so, it is by the Church, and by the Church only, in whom the Spirit dwells, that the Scriptures can be fully and rightly interpreted. The same principle of interpretation, as seen in the New Testament, that guided our Lord and the apostles, has guided the Church. What the Holy Spirit through the Church reads out of the Holy Scriptures, that the Holy Spirit as their Author put into them to be so applied, and be understood. But the Bible is subordinate to the Church, for it was written by the Church, is certified to us by the Church, and the Church is its interpreter. The Church teaches; the Bible proves. It is, as interpreted by the Church, one of the corroborating witnesses to the Church's faithfulness and testimony. She brings by her sacramental system Christ, personally, home to us; and on Him and in Him our faith securely rests.

Thus it must be remembered that there are two ways of looking at the revelation of Divine truth. It cannot be understood or tested, accepted or rejected, merely by human reason or by the natural man. It can only be rightly understood by those who live in the environment of the spiritual organism, of the Holy Catholic Church, and who, being filled with the light of the Holy Spirit, accept the Church's traditional and dogmatic teaching. Our natural reasoning powers were not given us that thereby we might test the truth of revelation; but, being illuminated by the gift and virtue of faith, the better to understand that which has been revealed to us in and by Christ's Church. Most of those, for instance, who deny the miracles of the Gospel or the Virgin Birth of our Lord, or the Resurrection of His Crucified Body, are persons living without the Catholic Church, and so without the sphere of spiritual illumination; or, if some are technically within it by reason of their Church membership, nevertheless because they do not accept the Church's voice, they are practically without it. They are blind leaders of the blind. Saying they see, they walk in darkness. The truth, as it is revealed in Christ, is indeed glorious. It is the unfolding of a mystery which from all eternity has been hid in God; but to understand it, faith is required; and faith comes to us as a gift of God. And "real faith," as that great servant of His, Dr. Pusey, said, "must be entire." Accepting its mysteries as little children, with humble and loving hearts, let us go

forward with enthusiastic devotion to our Blessed Lord and His kingdom. Go forward with tremendous energy, for the attacks of Satan increase in subtlety, and the second coming of our Lord draweth nigh.

And lastly, our great encouragement lies in this: The growing spiritual life of the Diocese. There is, we believe, a keener apprehension of God and a growing personal knowledge of Him. Here in America, especially in this portion of it, the interests of men were for a long time intensely absorbed in business. You all have felt, in a more or less degree, its stimulating excitement. Our time has been especially marked by its intense greed for wealth; but among the more intelligent and enlightened a better spirit is beginning. There is something higher, nobler of attainment, and more satisfying than the accumulation of wealth or its enjoyments can bring. Many are becoming emancipated from a slavery of Mammon, finding higher enjoyment in the true riches of the soul. Along with this may we not note a better attendance at Church, more regular and careful use of the Sacraments, a love of our Churches, and a desire for their adornment, a recognition of the fact that they are not meeting-houses, but the covenanted places where God places His Name and pledges Himself to meet His people. Worship is not only recognized as a matter of duty, but is coming to be a refreshment and joy. Men are learning more of what worship is. It is a communion between God and the soul. Every Sunday is looked

forward to with joy, and its worship a foretaste of heaven.

Let us hope that the world is losing its grasp on us; that within souls the true, Divine life is being developed; that unseen to man, but known to God, the spiritual man is being formed within; that, though we jostle together in the world's business and intercourse, not seeing the marks that differentiate the natural man from the spiritual man, nevertheless the new man created in Christ Jesus, while living in the world, is yet detached from it. His feet may press the earth, but his conversation is in heaven. He goes on increasingly from grace to grace, becoming more and more beautiful in the sight of angels and saints, and more ready to meet through Christ's infinite mercy, as the natural man cannot, his Saviour and his Judge.

We have brought all this before you, dearly beloved, in the hope that it may inspire you all, clergy and laity, with the desire for a forward movement in our Diocese. One of this kind has already been inaugurated in the neighboring Dioceses. Men's hearts, under the inspiration of the Holy Ghost, have been drawn together, inspired with a fresh desire to do something more for the Church of Christ.

We know that there are general signs of a revival of religion throughout the country. It would be a denial of Church history not to acknowledge that such seasons of refreshment do come. Surely we may all admit that there is great need of a revival

of true religion in our country; a revival not of a mere emotional kind, or "a believe that you are saved theology," but a revival which will make men surrender themselves in very deed to Christ as their Lord, which will inspire within them the desire for a higher standard of morality in business and in politics as well as in religion; which will make them more devoted to the cause of Christ, and which will show itself in their lives and gifts and in their prayers. But if a revival is to come in our own Diocese, the inception of it must come from the laity, and especially from the men. We of the clergy must be willing to aid them, but the laymen must, in this case especially, lead the way. We have thought that in the coming autumn a series of missions might be preached simultaneously in a number of our Churches. If they are to be at all successful in winning souls to Christ and developing the spiritual life among us, they must be carefully and prayerfully prepared for. They must be taken up in the various missions and parishes, especially by the laymen organizing themselves together for the purposes of these missions. Men must be willing to set apart and give up some time and labor to this work, making their domestic arrangements such that they can pledge their attendance and that of their families. Men must, in spite of their natural timidity, be bold to speak up for Christ, to confess outwardly their faith in Him, and to strive to help individuals. The revival would be preceded by a great increase of prayers in our churches and in our closets.

Prayers for the conversion of special individuals and for the forwarding of special works.

May God grant to our Diocese and to all its members a greater spirit of prayer and devotion.

1906

MY DEAR BRETHREN OF THE CLERGY AND LAITY:

MAY the All-Loving Father and His Blessed Son, our Lord and Saviour Jesus Christ, and God the Holy Ghost bless and illuminate you and draw us all more closely together in the bond of His grace and in the vigor and life of the Holy Catholic Faith.

The past year has been noted by the establishment here of the Mother House of the Community of the Holy Nativity. It will bring a benediction to the Diocese, and has already been of much spiritual aid to the parochial clergy. During the past year we have received six priest associates, and seventeen Lady associates, admitted seven postulants, given the habit to three novices, and professed two sisters. We ask for the Community your intelligent sympathy and cooperation in its development.

To our clergy and for their people we are always willing to give away our Tracts, and the Sisters from their Lending Library are prepared to loan books to any of the clergy and laity. It has been said the laity of our Church are not as a body as well instructed as they should be, but with books at their disposal in our Diocese there is no reason this should be the case. We have a body of learned

clergy, and we desire that the same may be said of the laity of Fond du Lac.

There are some matters concerning the Church's common welfare that we would briefly bring before you. Your opinion is asked in regard to the advisability of reducing the number of delegates to the General Convention. If you thought best, you might declare the need of the erection of provinces, with a distribution of funds from a central house in each province. For the better guarding of our Church's received Faith, it would be well to ask that our Theological Seminaries should be placed under the supervision of the Bishops in whose departments they are.

In the formation of a final Court of Appeal on matters of doctrine, discipline, and worship, the Court should consist of the House of Bishops, for the Bishops are the guardians of the deposit of the Faith, and have a divine assistance in guarding it which is not promised to any other order in the Church. It might be well to reaffirm our position in regard to the assuming of our proper designation of the Catholic Church in America.

The sad condition of our country in respect of the sanctity of marriage makes it advisable that the American Church should conform her canon on Divorce to the Canon Law of the rest of Western Christendom. It is at least difficult to explain how a marriage that is valid in the Diocese of Wisconsin is invalid in the Diocese of the same communion on the other side of Lake Superior.

Last of all, no faithful Churchman can help but

rejoice and be glad in the great things which God has done for His Church in this country this last year in the vindication of the Catholic Faith, and it is characteristic of the Catholic Church that she is able to expel from her whatever would be deleterious to her health, and the fact that false teaching has been condemned so absolutely and with such certainty is a manifestation to the whole world that we are a part of that body against which the gates of Hell can never prevail.

The difficulties of building up a Church in this country are great, and the laborers are few, but God has done great things for us already, whereof we rejoice, and we are sure that every one, both of the Clergy and of the Laity, will realize their responsibility and do their part, and God will yet make the American Church a joy to the whole earth.

1907

MY DEAR BRETHREN OF THE CLERGY AND LAITY:

THE goodprovidence of God has again assembled us in Council together to offer the Holy Sacrifice in thanksgiving for all God's blessings to us as a Diocese, to take counsel for its development, to encourage one another in the profession of a common Faith and to go forth with hope and renewed zeal for the kingdom of God. These conciliar assemblies are not, we believe, like secular gatherings of conventions, but are meetings under the guidance of God's Holy Spirit, which should bring a blessing to each and to all of us.

The value of the conciliar meeting is not to be found in the business we transact so much as it is in the spiritual profit, enlightenment, and joy that comes from this manifestation of Church fellowship. We are all one in Christ and in His Holy Church and as the years go on we become more and more united in Him. We cannot but be encouraged when we see the great development that has taken place in our Diocese and the increasing influence it is exerting by its faithfulness and high ideals throughout our Communion in the West. As we grow in this oneness and devotion to our Lord, will His blessings, in increasing degree, be vouchsafed to us. In the spirit of our diocesan spiritual ancestors let us renew our devotion at this time and take courage and go forward.

In the review of the past year, it is my duty, though a sad one, to refer to those clergy who have been gathered to their rest. Never before in my Episcopate have we lost at one time three such noble, devoted, and earnest priests as Father Franklin R. Haff, Father Cornelius Hill, and Dr. Walter Russell Gardner, our late Archdeacon.

Father Haff had been connected with the Diocese from its foundation. He was one of the very few left from that noble band of missionaries who came out from Nashotah. There he had been trained by Breck and Adams in the missionary spirit and in sound theology. He was a conservative high churchman. He belonged to that devoted band of men who in times of much agitation supported the great

James De Koven. Those were times when men thought it little to walk forty or fifty miles through our forests to hold divine service. The life in those days of a missionary was a heroic one. It is on the self-sacrificing and prayerful lives of those early pioneers and true athletes of Christ, that the Church work in Wisconsin is founded. They left behind them noble records and inspiring examples. As they now rest with Christ, we believe their prayers still go up for us as we, however imperfectly, strive to follow in their footsteps.

Not unworthy of record among these devoted servants of Christ is the name of the Rev. Cornelius Hill. He was the oldest and last of the Oneida Chiefs and from an early age had taken his seat in the Indian Councils. He bore the name of Chief Onon-Gwat-Ga, or Great Medicine, and was one of the most influential in the tribe. He became converted to Christianity, studied at one time at Nashotah, was the interpreter in the Church for many years until the day of his death; was ordained to the diaconate and priesthood by myself; at one time was sent to the General Convention from this Diocese and was ever a most earnest and devoted and faithful Christian and Churchman.

It is owing, in no small measure, to his example and teaching that the tribe has so progressed in temporal civilization and in its spiritual life. There is, as it is well known, no remaining party of heathen on the reservation. The Indians are for the most part loyal and devoted children of the Church.

By their zeal and devotion they are, in many ways, an example to us white Americans. I cannot speak of Father Hill's loving loyalty to myself without much feeling. His name will ever be cherished amongst his people and held in high regard in our Diocese.

The Rev. Walter Russell Gardner, D.D., I had known from the time of his candidacy for the ministry, when he was a student at the General Theological Seminary. He was a graduate of Brown University, also receiving his B.A. and M.A. degrees from it. He afterwards pursued studies at Oxford, amongst other things, a course in Syriac. He did a wide work while in England, and his work was highly esteemed and appreciated. He was associated with me for a number of years in the Cowley Brotherhood and its work in Boston. He came out here and acted under Bishop Brown as general missionary. He was for seven years President of Nashotah House and laid the foundation of its new growth and development. He did there a splendid work and is held in much regard and affection by the students who were under him. His latter years were spent in a devoted work in the Mission of St. Agnes-by-the-Lake at Algoma.

Dr. Gardner was a most modest man concerning his own attainments, and few knew the depths of his real scholarship and learning. He was one of the most real Christians I have ever known in my life. There was a sincerity, reality, heroic devotion that made him an exceptional priest. Many a time he

performed his missionary travels, as I well know, at the risk of his own life, and thought little of walking miles to his mission at Jacksonport at the end of Door county to hold his services. It was a great principle with him that the best work a priest could do was often in the smaller and obscure places.

His heroic life, however, was marked by great trials and sorrows, which he bore with wonderful Christian fortitude and humility. The reward of the eighth Beatitude certainly was his. He, with the others gone before, we can doubt not, watch over our Diocese and pray for its welfare.

Let us here, in accord with the custom which we have in the House of Bishops after reciting the names of those who have passed hence, unite together in prayer.

The Lord be with you,
And with thy spirit,

Let us pray.

Almighty and Everliving God, we humbly beseech Thee, for these Thy servants, whom Thou hast called to rest from their labors, pardon and peace and advancing felicity, through Jesus Christ our Lord. Amen.

We bless Thy holy name for all Thy servants, who, having finished their course in faith, do now rest from their labors. And we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints who have been the choice vessels of Thy grace, and the lights of the world in their several generations; most

humbly beseeching Thee to give us grace so to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments, that at the day of the general resurrection, we, with all those who are of the mystical Body of Thy Son, may be set on His right hand, and hear that His most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Our Father,

"The grace of our Lord," etc.

Our Church meets in Council at Richmond in October. Your prayers, and especially remembrances at the Altar, are requested for its well doing and wise legislation.

Let us hope that the Church will declare, for the indissolubility of the marriage bond between baptized persons. We believe that the civil courts, which recognize the validity of life-long contracts, would recognize the life-long contract of marriage made by Churchmen. Whether the civil courts recognize it or not, the Church by her discipline should do so. But the most effective discipline would be for the leaders in Church society, never to invite married divorced persons to their entertainments, or be present where they are invited as guests. Thus society must take this matter of divorce in hand, and its action in checking the evil of divorce would be far more effective than any Church Canon.

Most necessary also is it that there shall be established in the Church a court of appeals on the subjects of doctrine and worship. The proper court of appeal should be the House of Bishops. To them has been especially committed the guardianship of the Faith, and it would seem that no individual Bishop would have a right to delegate his authority to any other. The whole body of Bishops on these matters should act together, and their action would command the respect of the Church.

We are in the presence of a strange condition of affairs when a considerable number of clergy feel it to be within their liberty to deny the facts of the Virgin birth of our Blessed Lord, and the resurrection of His crucified body from the tomb. No one would wish to restrict the present liberal limitations of Church teaching allowed within our communion, but it is recognized by all conservative Churchmen that the denial of the facts as stated in the creed is beyond the allowed utterances of doctrine. To go at the root of the evil all our Theological Seminaries should be placed under the supervision of the Bishops of their respective departments or provinces, who should supervise the text-books used and the general course of teaching.

Our General Convention has grown to be unwieldy; and it would be wise legislation to reduce the number of delegates from each Diocese to three clergy and three laymen. This course also would have the advantage of preventing a divided vote, which counts as a negative.

It would be in the furtherance of missionary work and a fair presentation of our claims to the American public if the title of our Church was changed to that of American Catholic. It is and always will be protestant as against the Roman system of the papacy, and is Catholic in that it meets the needs of all people; its doctrine is based upon Holy Scripture, and on the concurrent consent of Apostolic Christendom.

More than any other matter of importance is the establishment of the provincial system. In preparation for this, the Church has divided herself into eight departments. The fifth department in which our Diocese is situated is composed of the Dioceses in the states of Michigan, Wisconsin, Illinois, Indiana, and Ohio. I cannot here dwell upon all the benefits such a system would bring to the Church, but one is paramount. At present the Church is governed by a centralized body known properly as the Board of Missions and composed of a number of persons, clergy and laity, who live in New York or in its neighborhood. This body has the disposal of about \$800,000, or \$1,000,000 a year, and some twenty or more Bishops are supported by it. It has gradually been increasing its powers and, as it seems to me, invading the jurisdiction of the Bishops. Such a centralized power with its wealth is a source of great danger to any communion. It is somewhat like the papacy under another form. The money contributed to all the Dioceses should indeed go to a central board, but each separate province should

have the disposal of its proportionate share within its own department. The Provincial system would, we believe, greatly strengthen the mission cause and the unity of the Church.

At the time of the General Convention we shall be celebrating, in Virginia, the three hundredth anniversary of the founding of the Church here in America. Until our independence, the Church here was under the care and jurisdiction of the Bishop of London, and it is a pleasing occurrence that the present Bishop of London will be present with us and preach the opening Sermon at the Convention.

It is interesting to observe how the missionary spirit entered into this colonizing enterprise. While the Puritans fled from England to be free from the Church, these pioneers came under a charter that provided for its establishment. It declared "that the presidents, councils, and the ministers should provide that the Word and Service of God should be preached, planted, and used not only in said colonies, but also as much as might be among the savages bordering among them, according to the rites and doctrine of the Church of England."

Among the names of the London company of 1609, we find those of the Bishops Abbot, Montagu, Mountain, Parry, and Sir Edwin Sandys, the pupil of Hooker, and John and Nicholas Ferrar of blessed memory. It is the same Nicholas Ferrar whose semi-religious house at Little Gidding laid, by its prayers, the foundation of the after development of the religious community life in England. It is of

no little value to our American Church that it was thus connected with that Saint and Servant of God.

Preaching before that company, William Crashaw, preacher of the temple, explained the religious character of this colonization scheme. "If there be any that come in, only or principally for profit or any that would so come in, I wish the latter may never be in, and the former out again. If the planting of an English Colonie and of the English Church in a heathen countrey; if the conversion of the heathen by the propagating of the Gospel, and enlarging of the kingdom of Jesus Christ be not inducements strong enough to bring them into this business, i.e., it is pitie, they be in at all." With many strong words he bade them seek first and principally the propagation of the Gospel and the conversion of souls.

It was under a previous charter, which set forth the same purpose of propagating the Christian religion, that in April, 1607, the little squadron of three ships arrived and later founded Jamestown. The Rev. Robert Hunt, appointed by the Archbishop of Canterbury and called "an honest, religious, courageous divine," accompanied them. He was a man, as Bancroft calls him, "of persevering fortitude and devout life." "We began our worship," as the noted Captain John Smith relates, "under an old awning formed by a sail attached to three or four trees, our walls being rails of wood and our seats, unhewed trees, our pulpit a bar of wood nailed to two trees. This was our Church till we

built a homely thing like a barn, set upon cratchets, covered with rafts, sedge and earth, but which could neither well defend wind nor raine, yet wee had daily common prayer, morning and evening, every Sunday two sermons. But fire broke out and pursued the greater part of the dwellings of the new colony and burnt down the Church, which was one of the things first to be restored."

Passing over the period of this first settlement, the colonists suffered at times from famine, and from pestilence, which nearly wiped them out, and from attacks of Indians; and when Lord de la Warr, the Captain General of the Colony, arrived in 1610, the five hundred men, who had reached Jamestown shortly before, had been reduced by sickness, so that only three score of them remained.

"On arriving, Lord de la Warr first fell on his knees and in the presence of all the people made a long and silent prayer, and then marched into the Church where divine service was performed."

"Impossible," says Anderson, the historian, "not to be struck with the devotional feelings of the man who thus entered upon the duties of Captain General of England's first Colony on the darkest hour of her distress." It would be too long a story to relate on this occasion, the development of the Church's work, until at the time of the Revolution there were some hundred and ninety clergy settled in Virginia. We certainly have to be grateful for many things in this country, not the smallest of which was the planting here of our branch of the Catholic Church.

It is proposed, as you know, that we shall have at the coming General Convention a Men's Thank-offering. As in making this offering, we are allowed to specify special objects to which it may be devoted, I would suggest that whatever be collected in our own Diocese, or by friends without, should be given to the Trustees of our Diocese for the increase of our Episcopal fund. For until our parishes and missions are relieved of the burden of Episcopal support, they cannot fulfil their duty in supporting the missionary enterprises of the Church.

There is also another financial matter which I think you will all thank me for bringing to your attention. It is the necessity of a better support for our clergy. The cost of living has greatly increased and the present stipends given them are very inadequate. One result of the small salaries given in our Diocese is the many removals to dioceses where better provision is made for their support. Now frequent removals is one of the worst things which can happen to any parish. If we wish to secure a permanent pastorate, we must follow the example of other dioceses, which are increasing their pastors' stipends. When we compare what can be obtained in other professions, we cannot accuse our clergy of greed or of gain. They are animated, we believe, with the most laudable desire to serve Christ for the Gospel wages of food, shelter, raiment, and family provision, but with these they must be provided. We have, if I may say it, a body of educated, devout, and zealous clergy. The standard in

the clerical life has constantly been improving during my episcopate. My Brethren of the Clergy cannot well speak for themselves, and naturally shrink from it. It belongs to you of the laity to care for their wants, who watch in prayer and labor for your souls. With the cry for a greater extension of work, which pulls at my heart-strings, I feel that a small body of clergy, properly supported, would be more efficient than a greater number of ill-paid men. A Clergyman cannot well do his work with the anxious strain of poverty or contracted means upon him. See, dear Brethren of the Laity, if you cannot, by some further sacrifice, cheer the hearts and encourage the labors of your pastors. Surely you will receive the reward from Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Under the head of Education comes that of Sunday Schools. The Sunday School is the best feeder of our Confirmation classes. A large Sunday School, well instructed, prophesies the future growth and permanency of the Parish. In order that the children should be well instructed, it is necessary first of all that the teachers should be so. I think one of the best works a parish priest can do, is through an association with the teachers, which will enable him to give plain dogmatic instruction on the Church, her position towards other bodies, and her Sacramental life. It is by such conferences where questions can be asked and explanations given, that the best instruction is secured. Here, I call the atten-

tion of both the Clergy and the Laity, to the fact that the Sisters of the Holy Nativity have a lending library of theological books, which are at the service of any who may apply for them. In respect of Sunday Schools, I would here record my approval of a Children's Eucharist on some week day. Where it has been tried it has been found most successful in inspiring a devotional feeling amongst the children. Our Lord said, "Let the little children come unto Me," and how can we best bring them into His Presence? In doing this, we are following out the instructions of our mother Church in the Prayer Book.

Sponsors are bidden, when a child is baptized, to have them hear sermons; now according to the Prayer Book, the only place where a sermon is bidden to be delivered is in the Holy Communion Service, and as there is no direction for those present to leave, children are thus directed to be present at the Great Eucharistic offering. It teaches them as they can be taught in no other way, of the significance of Christ's Atoning Death and its application to the soul.

My Brethren, in the midst of much that clouds the Church's horizon, there is great cause for rejoicing in the development of Religious community life in the Church. I have placed at the door a printed paper by one of our Sisters, which will explain it, and pleads for its development. It is by the daily pleading by the priest, of the great Sacrifice, and the revival of the religious life that the development of our Church is secured. Whenever God calls any

one to serve Him, we must remember it is always a call to two parties, the parents and the child, and each, obeying God's call, will have a portion of the reward. The highest honor God can do any person is to call a son or a daughter into His service, and one of the most dangerous things a Christian can do, is, out of selfish interests, to endeavor to thwart God's will.

I cannot conclude without thanking God for all His mercies vouchsafed the Diocese, and thanking you, dear Brethren, for the loving and loyal support you have given your Bishops. May He Who has so wonderfully blessed our Diocese, continue to bless it and grant unto it all those things which are needed and helpful for its temporal and spiritual good.

1908

DEAR BRETHREN OF THE CLERGY AND LAITY:

PEACE be with you. May the Grace of God unite you more and more to Christ and to one another, and fill you with Divine Love and zeal for His service!

Every year seems more fruitful of blessings, and encouragement for the future. Every year seems to bring us nearer and closer together and fill us with new inspirations.

The call of God grows louder and louder as His Providence opens new vistas of service. The work is large. Time is pressing. We must be up and doing. It is the accepted hour for fresh consecration, the day of renewed self-sacrificing devotion.

May the Holy Spirit bless this Council and guide you in your deliberations for the Church's welfare.

In the year 1909, I shall have been your Bishop for twenty years, and completed the fiftieth year in the priesthood. I shall have been a Bishop in Wisconsin for a longer time than any of my predecessors in the Dioceses of this state. We Bishops are exposed to a strain of labor of a peculiar kind, which tells upon the nervous system as no other professional work does, especially in these poor Dioceses. This Diocese has had devoted Bishops and a remarkable development. It would be a noble work in return for what God has done for us, if we churchmen could unite in an effort to secure by my anniversary a suitable Episcopal Endowment Fund. We know it is in the hearts of many of you to do this, and we hope that the thank-offering then to be made by gift or pledge may be worthy of our standing as churchmen and a real token of our gratitude to God.

THE GENERAL CONVENTION

During the last year, my duty called me to attend the General Convention at Richmond. By the Convention five amendments to the Constitution received a preliminary assent. It is required by our Constitution that these amendments should be made known to each Diocesan Convention and then reconsidered at the next General Convention. The Church requires for any change in her Constitution a delay of three years, and that notice should be given to every Diocese. It implies that the minds and

judgment of every Diocese should be formally expressed. In our hasty way of legislation not only is this overlooked, but our diocesan rights are ignored. We want to know what these amendments are to so solemn a compact as is the Constitution. I believe that the General Convention, which is a popular body affected by waves of feeling and political excitement, is often wanting in the solemn deliberation and learning which may be found in our diocesan bodies. Our own Diocese is not influenced by its wealth, God has blessed it with poverty; but for a body of instructed laymen and scholarly clergy it is not surpassed by any. Its opinion should have weight with the Church. I recommend that the five changes in our Constitution relating to a preamble to our Constitution, to suffragan bishops, the trial of a bishop, etc., as well as the Canon XIX, be referred to a committee to report to our next Council.

THE UNCTION OF THE SICK

At the General Convention a committee was appointed to prepare an Office for the Anointing of the Sick. We have the Scriptural authority for this in the New Testament in the Epistle of St. James, where St. James, as Bishop of Jerusalem, gave order concerning its administration. Our reformers placed an Office for this purpose in the first reformed prayer book. It was lost by subsequent Puritan influence. Its absence has been in a measure supplied by action of individual bishops. It has ever

been the custom of this Diocese, established by my predecessor and continued by myself. The present action of the Church is confirmatory of the wisdom of this action and will provide for general future use.

In our day the loss of Unction has been witnessed by the rise of the sect called Christian Science. It is only another instance of the loss by the Church of some neglected doctrine or practise by a great truth becoming obscured. Christ came to redeem and restore both our bodies and souls through union with His Incarnate Nature. As Christ provided by sacerdotal absolution for the healing of the Christian soul when it falls into sin, so He provided a means for the restoration of the body when it falls under the power of disease. There are the remedies the physician applies, and there is the restoring life-gift of God, by a blessing on the means properly used, and help bestowed through prayer and by Anointing. Unction thus comes in our sickness to comfort, assure, and cheer the soul, to help it to a recovery or to smooth its passage to the other world.

CHANGE OF TITLE

Another action of the late Convention was the permission given to print an edition of the Book of Common Prayer, eliminating the name "Protestant Episcopal" from its title page. This action was taken chiefly at the instance of our foreign missionary bishops, who, laboring in foreign countries, found the title "Protestant" a hindrance to their work. "Protestant" rightly understood is a good

term. It means we protest against the additions made by Rome and all the subtractions Sectarians have made from it. But it has received an evil interpretation from those who reject the Apostolic government and the Church's teaching. It is to be hoped, therefore, that a general and non-partisan movement will be made at the next General Convention for the eliminating of this title and so make the editions of the Prayer Book uniform at home and abroad.

THE 19TH CANON NOT AN "OPEN PULPIT"

A word of explanation may be made concerning an addition to one of our general Canons which relates to persons, "not ministers of the Church, officiating in any congregation therein." It is not an open pulpit provision. According to the Canon as previously existing, no one was allowed to officiate who was not duly licensed or ordained to minister in this Church. The addition made to the Canon at the last Convention allows the Bishop to license Christian laymen to make addresses on special occasions. It is to be noted that only the Bishop can do this, that the persons licensed must be Christian men, that all these can do is to make an address — not deliver sermons — and that it must be on special occasions, i.e. one other than those of the Church's service. As legally construed the Canon was harmless, but this amendment has, however, been construed in some of our Dioceses as to allow sectarian ministers on ordinary occasions to preach

in our pulpits. This interpretation, I believe, is contrary to the Faith as our Church has received it. It is unconstitutional. For the Canons and Ordinal of our Church allow in the ministry those only who have been examined and approved by the Standing Committee of the Diocese, and ordained by Bishops according to the form set forth in our Prayer Book. It is unconstitutional to allow Bishops by a mere license to put any one not so authenticated and ordained, to preach his own ideas in our pulpit, and act as religious instructor to our people. It does no good to any one, the sectarians or churchmen, and it is not within the province of a Bishop to authorize a layman to preach.

It has been said in reply that the Bishop can license a Lay Reader, but the Lay Reader is a confirmed communicant, and moreover he can only read and does not preach sermons of his own composition, but those already approved of by our Church, while the sectarian minister, who might be asked to preach in our pulpits, is pledged to the promulgation of doctrines which the Church repudiates. It is true that a Bishop gives a license to a Deacon to preach, but the Deacon preaches by virtue, not of the license, but of his ordination. For each one of the three orders of the ministry represents in a special way the three offices of Christ as Prophet, Priest, and King.

The characteristic of the Episcopate is its governing power, that of the Presbyters is its priestly office, that of the Deacon is that of the prophet.

The license, therefore, given by a Bishop to a Deacon does not confer an extra power by license, but is rather in the way of restriction; just as the Priest has an inherent right to absolve, but may be restrained in the exercise of this office to persons and places by license.

The amendment as it has been misused is thus seen to be of an unconstitutional, untheological, unchurchly, and dangerous character. It has needlessly disturbed the Church, been unsettling to many, led to secessions, been of no advantage to the spiritual life, or helped the cause of Christian fellowship.

We earnestly hope that the remonstrance against this amendment will be so vigorous and widespread as to lead to its speedy amendment or repeal. Why should our Church be rent in twain? Is not the preservation of union and peace among ourselves our first duty?

THE PRO-ROMAN MOVEMENT

Let me bring before you another matter: During the past few years an agitation has begun, though supported by no weight of authority or learning, in favor of a corporate union with Rome. The great Catholic movement within the Anglican Communion has had for its "*terminus ad quem*" the revival within the Church of the Catholic Faith and practices enshrined in her Book of Common Prayer. It was but natural with the movement's progress that the Anglican Communion should realize that she was not a church complete in herself, but one of

a group of Communions which together made up the Holy Catholic Church militant.

In the divided state of Christendom persons began to pray for a restoration and recognition of Christian fellowship with both the Eastern Orthodox branches and the Roman Latin one. But so far as union with Rome is concerned, she, rejecting the advances made by pious individuals, like Pusey and Lord Halifax, has steadily raised barriers which render the project of a reunion an impossibility. She has added new dogmas to the faith and denied the validity of our Orders. An impassable gulf apparently divides us from Rome.

Along with the Eastern Orthodox Church, we differ now from Rome in our form of Church government; in our Rule of Faith; in matters of doctrine; in our church discipline and in our form of worship.

The Church of Rome presents to us an absolute monarchical form of government of which the Pope is the Head, claiming to be the source of all jurisdiction, the appointee of all Bishops, without whose concurrence no legislative action can take place, and without communion with whom none is in the Church. This is not the ancient Catholic Faith. For Saints, recognized to be such by Rome, have lived and died out of the Roman Communion. The Papacy cannot be proved by Holy Scripture as interpreted by the Fathers. The Fathers in their interpretation of the passage in XVIth Chapter of St. Matthew refer "the Rock" to Christ or the confession of His Divinity, and while some hold that a

special office in the Apostolic College was given to St. Peter, it was a personal gift which had no successor. If we are as Catholic-minded Churchmen governed by the Fathers' interpretation of Holy Scripture, we shall not submit to the modern monarchical Papacy.

HOW WE DIFFER FROM OUR ROMAN BRETHREN

Again, Rome has, as an essential element of its Rule of Faith, the infallible utterance of the Pope, who, apart from General Councils, claims when teaching the Church, to be infallible. The action of the ancient Church, in resorting to General Councils in time of need, and not to the supposed infallibility of a Pope, shows that it did not know it to exist. I do not know of any Father for the first six hundred years who explicitly says that the Pope is infallible. How modern this doctrine is, may be shown from an extract from Keenan's Roman Catholic Catechism, put forth by authority of Archbishop Hughes. "Is the Pope Infallible?" is the question. The answer given is, "No, this is a protestant invention." This was the authorized teaching of the Roman Church in 1850. Believing that the Holy Spirit was given to the Church to enable it to preserve by definitions the revelation given in Christ, but not to add to the Faith once delivered, in the interests of a true Catholicity we reject as dogmas that of the Immaculate Conception of the Blessed Virgin and the infallibility of the Pope.

Again believing that Christ made on Calvary a full satisfaction to God for sin, we also reject the popular doctrine of a penal and suffering purgatory where souls for forgiven sins must pay a penalty to satisfy a debt still due to the Justice of God. Our Heavenly Father's justice does not need any further satisfaction than Christ made, and man is incapable of making any. The souls of the Faithful, having knowledge of their acceptance, are in peace and felicity, but as imperfect, they need a remedial purification for their attainment to the life of Glory and the Beatific Vision.

In our discipline, we allow of married clergy, and believe it has tended to godliness, and while offering the blessing of personal absolution to every one, we leave it to the conscience of each person to use it as he finds best.

In our worship, we give the Blessed Sacrament after the method of the ancient and undivided Church for the first one thousand years, in both kinds, and we use in our Liturgy a language understood by the people. Thus we keep, while admitting our own imperfections, the ancient way.

THE ANGLICAN COMMUNION'S REVIVAL

While in the last century the Holy Spirit has presented the issue to our Communion whether it would recover its true Catholicity or sink back into a rationalizing Protestantism, our Church, under God's guidance, has progressively, with emphasis, declared its choice of Catholicity. She has again put on her

beautiful garments, reordered her worship, developed her saintly life, and gone forth with an enthusiastic missionary spirit. While, on the other hand, the Holy Spirit, having presented to Rome, through her own children, the issue whether she would return to ancient Catholicity or continue Papal, she has more and more rejected that Catholicity in favor of a temporal power, a monarchical papalism which has been obviously the development of forgeries, a worldly spirit, the love of power, and been the chief cause of the loss of unity and the division of Christendom.

Why should American Catholics be called to support the papal court, when the Italian government guarantees its independency and grants it six hundred thousand dollars a year?

UNION WITH ROME IMPOSSIBLE

It is as foolish a conception that the Anglican Bishops would ever give up their recovered freedom and place themselves again under the tyranny of the Papacy, as that our blacks would vote themselves back into slavery; or England's free people tear up their Bill of Rights and go back to Tudor despotism. The Anglican Church and Rome can never be united so long as the Papacy continues as it is. Reunion is impossible. Individual secession, involving as it does the denial of our most certain Orders and sacraments, and the desertion of our posts, is the resort only of faithless souls and the most grievous of spiritual sins.

Say not, the struggle nought availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.
If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

THE FAITH AND SCIENCE

Again, in our day, the Catholic Faith has been challenged by science and what has been called the "Higher Criticism." There is a great difference between what science has discovered in the realm of Nature and that system of interpretation of Scripture which is called "Higher Criticism." There is nothing modern science has discovered which affects the Christian dogmatic teaching any more than the discoveries of science in the sixteenth century. Persons once thought that if the Copernican theory of our Solar system was found to be true and the earth had a daily revolution, then the Scriptures were thereby proved to be untrue. But as the discovery was found not to affect the Christian religion or its dogmas, so the discovery of modern geologists that the world was not made in six days does not affect the Christian Faith. The Bible never said it was made in six days of twenty-four hours. Again: the glorious discovery of the Law of Evolution in the last century has only gone to show the method in which the Divine Mind developed the present organization. It has added a proof that the pro-

gressive and intelligent development seen in the Universe is the result of an omnipotent power and intelligent Will. If there is thus an intelligent and omnipotent power, no intelligent theist can object to the possibility of miracles. We find, therefore, no real opposition between the ascertained facts of science and the revelation in God's Word.

THE HIGHER CRITICISM

Concerning the Higher Criticism of the Old Testament Scriptures; there has been much study concerning its formation, just as there has been concerning the formation of the material world. In regard to the Scriptures, it is immaterial whether the early chapters of Genesis are historical or allegorical. It is immaterial whether there was one Isaiah or two; whether the Pentateuch was written by Moses alone, or by the aid of several others. What as Christians we reject is any theory that casts doubt on the validity and truth of Our Master's teaching. We cannot, for instance, accept the theory that the Patriarchs were fictitious beings when Our Blessed Lord based His argument of the immortality of the soul on the real existence of Abraham, Isaac, and Jacob. We cannot believe that the accounts in Deuteronomy of the establishment of a Tabernacle in the Wilderness was a fiction written up after the return to Babylon. We believe on Our Lord's authority that there was an actual Deluge, that David was the author of the 110th Psalm, and that, through Moses, God revealed the Law.

In respect of the New Testament, the tradition and consciousness of the Catholic Church bears witness to the authorship of the Gospels and the truthfulness of their record. The Holy Ghost dwells in the Church, and we must censure those, who, rejecting its traditions, seek to learn the teaching of Christ, from persons living outside the sphere of the Church's Divine illumination. The Holy Scriptures can only be rightly understood by those who are living members of the Holy Body in which the Holy Spirit dwells, who is the author of those Holy Writings. It is only by the saints the writings of the saints are comprehended. Thus there are two kinds of Biblical scholars — the merely intellectual, who criticize the Bible like any other book, and the spiritually illuminated, who know it to be the awful and profound Word of God. Only the latter are true scholars; the opinions of the others are of no value.

THE GOSPELS AND ST. JOHN

Concerning Our Lord's life; it could not be written after the fashion of modern historical research. His life was divine, marvelous, sublime. There could be no data given, by mere record of eyewitnesses, which would enable any person unassisted by the Holy Ghost to write it. For the Holy Gospels are no less than the life of God upon the earth, written by His Holy Spirit. St. Matthew, St. Mark, and St. Luke, being divinely illuminated and controlled, set forth, unconsciously to themselves, the kingly,

prophetical, and priestly offices of Christ. They wrote of Christ, but Christ by His Spirit wrote through them. They declared His Messianic offices, His public and the official side of His life. St. John reveals the awfulness of His Godhead and His relation to His Father. The author of the Fourth Gospel had necessarily a peculiar and special training and enlightenment, and could have been none other than the disciple who leaned on Jesus' bosom and to whom was revealed Christ in Glory. The Fourth Gospel was necessary to complete the Revelation of the Incarnate Son of God, of whom no mortal could by earthly wisdom reveal the height or breadth or length. O Marvelous Mind of Infinite Love. O wonderful revelation of Infinite Holiness. O Burning Bush of Divine Wisdom. Put we our shoes off our feet and bow we down to Christ in the Gospel. Far away be the disputing of the unilluminated and unspiritual. Silent be the din of controversy and novelties of these latter and evil days. Hushed be the sounds of Earth, the babblings of the schools, the noise of all passing and fleeting things. Hushed be all the rebellions of mind and heart, that we may as children listen to the Word of God that abideth forever.

THE TWO ANTAGONISTS OF SOCIALISM AND MODERNISM

In the latter days, the Church of God is assaulted by two forces, one in the political sphere and the other in the religious world. These two are known

as "Socialism" and "Modernism." It does not belong to me here to treat of the former. It is a rising popular and political force. It is divided into two schools, one of which calls itself Christian Socialism. Both have a common basis, however, in their belief, and they have both popular arguments in their favor. Socialism appeals to our sympathies by its proposed relief of the burdens of the poor and laboring classes. It asks for the government ownership of all the chief productions of wealth. In the claimed advantages to be bestowed upon the many, however, it minimizes the rights of the individual. It can only accomplish the ends it seeks by a large surrender of individual rights and the elevation of some "man on horseback."

It thus singularly foreshadows the uprising of the last and great final Anti-Christ, a counterfeit Christ, who, filled with philanthropic ideas, promising the improvement of mankind, will demand for their accomplishment an imperial and tyrannous power. The Anti-Christ will pose as a great reformer and favor a morality of his own. He may be a prohibitionist but in favor of easy divorce, a bestower of old age pensions, and a chloroformer of the insane and confirmed criminals, an eight or six hours a day for the laborer, and a limitation of the accumulation of wealth, a worship of nature and not of a personal God and a practical disbelief in a future. I will only, here, point out that the Christian religion, while it aids civilization, does not make civilization its end. The Gospel has a higher end than to save

man individually, nor did Christ come by His religion to make this world a good world. He came to evolve a new world out of this present one, and one that should be filled with righteousness and last forever. This new world is His mystical Body, the holy Church; and as He said, after having done His work in the World, "I pray not for the World, but for those Thou hast given Me." Christ loved His Church and gave Himself for it, and it is by the creation of the Church God's wisdom is manifested in creating and His Glory declared by its final result.

"Modernism" in theology is a revival of cultured paganism. It rejects everything that cannot bear the tests of experiment and of modern historical methods. It shuns or does not accept the supernatural. In its critical phase, it rejects the historical value of the Gospel of St. John. The historical Christ fades away before its solvents. It comes to reject the historical Christ as He has been presented to us in the Church and replaces it by a distillation of His doctrines which it calls the essential Christ. It rejects the Church's definitions concerning Christ's deity, His two Natures, two Wills and one Person. It argues for a morality without a real Christ or effective sacraments uniting us to Him. It has much of rhetorical fervor about the elevation of mankind, its dignity and happiness, and is full of philanthropic schemes for man's improvement.

Dear Brethren, we are thus in the presence, in this twentieth century, of two forces: socialism in politics, and modernism in religion. I believe both have

their inspiration in the human spirit, rather than that of the Holy Ghost. Let us as faithful men hold fast the Faith once delivered, undisturbed by modern criticism, in trustful faith and looking for the glorious and triumphant coming of Our Lord.

THE DIVISIONS IN THE CHRISTIAN CHURCH

Again: the sad divisions of the Western Church gave rise to the Protestant system. The term "Protestant" has originally a good signification. I would not deny that the Reformation was forced on by the evils existing in the Latin Church. Cardinals and Councils had again and again cried out for a Reformation in the Head of the Church and its members. Refused and repressed, an explosion was the necessary consequence. It would have come if a Luther or a Henry VIII had never existed. There was indeed a great difference between the Revolution which took place in the northern part of Europe, and the Reformation of the Church, by the Church, in the Church, which took place in England.

In England, the continuity of the Church and the Catholic Faith, the priesthood and the sacraments, were preserved. It is an idle, unscholarly statement that the Church in England began, or was founded, by Henry VIII. The Church of Christ was founded in Britain early in the second century, independently of Rome. The two came into unity, and the Church of England became part of the system of Western Christendom. Finding itself politically and otherwise oppressed, in the sixteenth century, along with

the great Eastern Churches, it rejected the Papal jurisdiction as being of divine right. No separation took place, however, until the time of Queen Elizabeth, when the Pope called on his followers to withdraw and so began what is now known as the Roman Catholic Church in England.

The Church, thus reformed and free from Rome, found herself, however, assaulted by Puritanism, which soon expressed itself in various sects. Persons who were once members of the Church went out from her and formed sectarian bodies by themselves and are known as Independents or Congregationalists, Unitarians, Baptists, Methodists, and others. Thus all these who were the Church's children have, upon various grounds, strayed away from her. We do not mean to say that the Church was without fault. But breaking away from the authority of the Church, they took the position that the Bible, and the Bible only, was the sole basis of the Faith. The fact that printing was not invented till the fifteenth century, and therefore it could not have been in the hands of the people generally, is one proof that Christ did not intend that His religion should be so known.

Rejecting the Church's authority and traditions and governing themselves by the individual interpretation of the Scriptures, they became hopelessly divided into various sects, holding beliefs which are absolutely contradictory.

They lost, moreover, the ancient Apostolic government, and so have no longer an Apostolic priesthood. It is not illiberal to say they have not what they do

not claim to have. We love them as fellow-Christians should love one another; but see what they have lost, and their efforts to regain a liturgical service and the Christian Year show this. Rejecting the sacramental system of the Church, they regard the sacraments, such as they have, merely as types, seals, pledges, signs of Christ. And in this, unconsciously, they go back to Judaism, which was a system without sacraments, but had only signs and pledges of the covenanted and coming Lord. Living without and not knowing the Church life and power, they do not realize the spirituality of those who devoutly use its sacraments. They know nothing of the special grace given in Confirmation. The absolving, cleansing, invigorating power of sacerdotal absolution, of the awful grandeur, dignity, and power of the Real Objective Presence of Christ in the Holy Eucharist, of the sacrifice of the Holy Altar. Their system, for the most part, ends in the assurance of peace and acceptance, and is influenced by popular statements, such as that we are Romanists or ceremonialists; so they deprive themselves of the fuller gifts of grace with which Christ has endowed His Church and are their Christian inheritance.

O! dear Brethren; I feel most keenly that it is not by word or by argument that we can lure our separated brethren into the Fold. No! It can only be by our lives as living examples of the marvelous truths and grace which we possess. O! let us go forth to live the Catholic Faith in union with our Blessed Lord, and then the Holy Ghost will so speak

through us that many shall say, "We will go with you, for we see that you can do us good."

In conclusion let me bid you be of good cheer. Beware of any desponding or panicky feeling. "Panics," as Liddon said "are the last infirmity of believing souls." They are to be deprecated and quelled because "they betray a distrust of the overruling and living Presence of the Lord." Archeological research is establishing the historical accounts of the Old Testament. Science, in the province of Physics, is making a theistic belief in the origin of the Universe a logical necessity. Indifference, no more rife now than in days gone by, is giving way to a recognized necessity of religion as a support of morality. Sectism is losing its hold, under a sense of its failures, and the growing desire for Christian union. One barrier to union and spirituality is the ignorance and jealousy Christians have of one another. How little for example is it known that our Church stands for a true Catholicity, at once conservative and liberal, that our American Episcopacy is unlike that of a foreign derived absolutism, that our Bishops are assisted in their offices by clerical and lay counselors, chosen by the Diocese. How little is the Church's spiritual life known, as seen in so many consecrated souls and religious walking in the way of perfection.

We have our own imperfections, and are embarrassed by our temporary trials. But our Church is being benefited thereby and strengthened and becoming more consolidated. The faith of her

children rises triumphantly in the midst of her trials. Her candlestick stands securely fixed. The storm may rise and the waves lash against the ship, but she rides in safety, because Christ is in her, the source of her invincible strength. It is only by increasing prayer to Him that we can evoke His saving power. Go we forth therefore, bravely, courageously, truthfully, knowing Heaven is before us and Christ is at our side.

A PASTORAL LETTER FROM THE BISHOP TO THE
CLERGY AND LAITY OF THE DIOCESE OF FOND
DU LAC

WE extend to you as fellow-workers and brethren our loving salutation in the Lord and send you our Episcopal benediction. May peace, hope, and joy abound in you, and rule your hearts, and unite you more and more closely in Christian fellowship in the service of the Lord.

As no united pastoral letter was issued at the time of the General Convention, we have deemed it not amiss to send you at the beginning of this New Year a word of Christian greeting and encouragement.

It may be well first to notice the missionary enthusiasm and hearty good-will manifested in the late Convention by the large donation of \$1,000,000 as the United Thank Offering for the three hundred years of the Church's ministration in our land.

It will cheer you to know, and we hope stimulate you to generous effort, that we have lately secured

\$10,000 from outside the Diocese as an addition to our Episcopal Fund. This fund has increased from about \$9000 when we were consecrated to now a little more than \$32,000. We need about double this sum to put the Diocese on a fair financial footing; thus providing for the support of the Episcopate and relieving the burden now resting on the parishes, and enabling them to give more largely to the support of our missionary work. Will not all take part in the effort to raise this fund by present gifts, by life insurance, or by leaving money in their wills?

In the year 1909, I shall have been your Bishop for twenty years, and completed my fiftieth year in the priesthood. I shall have been a Bishop in Wisconsin for a longer time than any of my predecessors in the Dioceses of the State. This Diocese has had a remarkable development. It would be a noble work in return for what God has done for us if we churchmen could unite in an effort to secure by that time a suitable Episcopal Endowment Fund. We know it is in the hearts of many of you to do this, and we hope that the Thank Offering then to be made by gift or pledge may be worthy of our standing as churchmen and a real token of our gratitude to God.

Amongst smaller but hopeful signs at the General Convention, we note that the Russian Archbishop Platon, who ministers in America for the adherents of the Orthodox Russian Church, sent his fraternal greeting to the House of Bishops, to which they responded in courteous and loving terms. These

two communions, representing such different nationalities and traditions, can never be brought into organic relation together under one government, but it is possible that recognized Christian fellowship and partially allowed intercommunion, in cases of need, might be established between the two churches. This can only come when it is formally recognized that our Christian Faith is practically the same, though our methods of worship and ceremonies may differ. For the bringing about of such fellowship a better understanding on both sides is necessary, together with that enlarged charity which seeks to minimize rather than intensify differences. For one, we should be willing (it seems to me), on our side, to allow of the omission of the recitation of the Filioque from the creed, and so restore it as originally promulgated by Ecumenical Councils. This would remove the greatest existing barrier to restored intercommunion. More especially it is our duty to accept and teach the dogmas of the Catholic Faith as they have been received from the beginning. But for all this, we must be content to wait and work in patience and faith, if need be for a hundred years. "He that believeth shall not make haste."

At the General Convention, a committee was appointed to prepare an Office for the Anointing of the Sick. We have the Scriptural authority for this in the New Testament in the Epistle of St. James, where St. James, as Bishop of Jerusalem, gave order concerning its administration. Our reformers placed an Office for this purpose in the first Prayer Book.

Its subsequent absence has in a measure been supplied by action of individual bishops. It has ever been the custom of this Diocese, established by my predecessor and continued by myself. The present action of the Church is confirmatory of the wisdom of this action and will provide for general future use.

The ministration of Unction testifies to the truth that Christ came to redeem and restore both our bodies and souls through union with His Incarnate Nature.

Protestantism, in its various sectarian forms, seems to have lost sight of this principle. The Church, however, teaches us that "our bodies are to be made clean by His Body, and our souls washed with His Most Precious Blood." And as He has provided by sacerdotal absolution for the healing of the Christian soul when it falls into sin, so He provided a means for the restoration of the body (when it is His will), when it falls under the power of disease. The means for the latter are of a twofold character. There are the remedies the physician applies, for "God giveth medicine to heal our sickness." There is also the purification of the soul by absolution; bringing it into harmony with God, that He may the better work through it to the healing of the body. Then there is the restoring life-gift of God, by the blessing on the means used, and bestowed through prayer and by the Anointing. Unction thus comes in our sickness to comfort, assure, and cheer the soul, to help it to a recovery or to smooth its passage to the other world.

Another action of the late Convention was the permission given to print an Edition of the Book of Common Prayer, eliminating the name "Protestant Episcopal" from its title page. This action was taken chiefly at the instance of our foreign missionary Bishops, who, laboring in foreign countries, found the title "Protestant" a hindrance to their work. This comes from the word Protestant having two separate meanings. It is used by those who, objecting to the action of any society of which they are members, instead of withdrawing from it, record their protest. It is in this sense that the Anglican Church is a protesting Church in that, while remaining part of the Catholic Church, it protests against the claims of the Papal Supremacy. But now the word "Protestant" is a common name for all sects and kinds of religions, including those who do not believe in the Deity of Christ. It is assumed by those who are followers of new teachers like Swedenborg, Irving, Campbell, Smith, Dowie, and Eddy and who often give their names to their respective sects. The term therefore is admitted to be for us Churchmen a misleading title and has been found a hindrance to our missionary work. This led the General Convention to take this action. It is to be observed that the reason given for the change applies equally to the United States, surrounded as we are by a babel of conflicting sects, with which the popular mind identifies us. It is to be hoped, therefore, that a general and non-partisan movement will be made at the next General Convention for the elim-

inating of this title and so make the editions of the Prayer Book uniform at home and abroad.

It was a significant feature of the Convention that the Holy Eucharist was twice reverently offered daily by Bishops and Priests assigned to the duty. It marks an increased recognition of the place and function of the Holy Sacrifice in the ministrations of the Church. As a copy of the Holy Scriptures, being the Word of God written, is always placed open in some dignified position in the House of Bishops, so it is fitting that the Word Incarnate, in its most significant action, should be set forth during the sessions of the Convention, in the Holy Eucharist. And we Anglican Catholics, as true believers in the Real Presence of Christ in the Eucharist, cannot be too thankful for the action of our Reformers in eliminating from the liturgy "those inexplicable passages which are so hard to reconcile with the doctrine of the Real Presence" and which Roman writers admit "it is not easy to explain." Liturgical scholars have found that there are prayers in the Roman Mass which, if they were in ours, would lay us open to the charge that we did not hold the Real Presence. Our Reformers wisely struck them out. We define not the process while we assert the fact. We know that the whole transaction of Consecration and Communion takes place in the spiritual body of Christ and is governed by its own spiritual laws. In this divine mystery Christ makes the elements what His word declares them to be and communicates Himself to His people.

It is a great spiritual advance, when, as part of the program of our General Convention, the daily Eucharist is thus made a special feature of it. It is a lesson, more potent than any words, of the increasing realization of Christ's abiding Presence in His Church, and the efficacy of this Holy Sacrifice. And it is of this and its place in our worship we would lovingly remind you. In the Holy Communion, we do not merely receive the gift of Christ's Body and Blood. It is first of all a sacrifice and an offering made to God. It is the offering we make to God and His returning gift to us. It is first a sacrifice and secondly a feast upon it. It is the one Gospel service ordained by Christ. If you will devoutly enter into its meaning, you will not desire Morning Prayer as a substitute, for, in the Eucharist, Christ is present as He is not in Morning Prayer. Moreover, the Eucharist sets forth and pleads the Atoning action of Christ on Calvary. In order to obtain the benefits of this Offering we must not only believe that there He made it, but we must plead it in the ordained way and by communion be identified with it. Again, by offering the Holy Eucharist, we specially glorify God. For God is glorified more by the Offering of His Son on Calvary, which we present in the Eucharist, than He is wronged or insulted by all the sins of the world put together. Thus the pleading of Christ's Sacrifice fills the heart of God with joy as nothing else can and brings down special blessings upon every worshiper. Try and make the Holy Eucharist the great act of your Sunday worship.

At the Convention a Preamble to the Constitution was passed. It will have to be ratified at a succeeding Convention before it can be adopted and become part of the Constitution. It omits the term "Protestant Episcopal" and calls our Church, "This American Church" which was planted by representatives of the ancient Church of England. It acknowledges the Holy Scriptures to be the Word of God, the record of God's revelation of Himself in His Son, and to contain all things necessary to salvation. It holds the Catholic Creeds, to wit, the Apostles' and the Nicene Creed, to be a sufficient statement of the Christian Faith. It maintains the Orders of the sacred ministry in such form as from the Apostles' time it received the same. It reverently conserves the Sacraments ordained by Christ Himself. The only danger concerning this Preamble, which is otherwise excellent, is that it might be assumed to be a limitation of the Church's doctrines and practises to the things therein stated, and so be applied as a principle of construction to the doctrines as set forth in the Prayer Book and Articles.

Our Church professes in her Creed to be Catholic and as such holds the whole Catholic Faith, as the Bishop of London said lately, "We are Anglican, not Roman, Catholics." We differ from Rome in five great particulars.

- I. In our form of Church government.
- II. In our Rule of Faith.
- III. In various matters of Doctrine.
- IV. In our Church discipline.
- V. And Worship.

The Church of Rome presents to us an absolute monarchical form of government of which the Pope is the head, claiming to be the source of all jurisdiction, the appointee of all Bishops, without whose concurrence no legislative action can take place, and without communion with whom none is in the Church. This is not the Catholic Faith. Our belief in the Church's government is that it is a confederation of Dioceses, each ruled by its own Bishop, and united in General Councils under the guidance of the Holy Ghost.

Rome has as an essential element of its Rule of Faith the infallible utterance of the Pope, who, apart from General Councils, claims when teaching the Church to be infallible.

The action of the ancient Church, in resorting to General Councils in time of need, and not to the supposed infallibility of a Pope, shows that it did not know it to exist. Moreover, Rome has added dogmas to the Faith which the General Councils forbade. We believe that the Incarnate Word of God, Jesus Christ, is the Revelation of God to man. In what He was, what He did, what He taught, and what He instituted, we have the whole Revelation. The Holy Spirit was given to the Church to enable it to preserve the revelation by definitions of doctrine when necessary, but not to add to the Faith once delivered. In the interests of a true Catholicity therefore we reject the modern dogmas of the Immaculate Conception of the Blessed Virgin and the Infallibility of the Pope, while maintaining the ancient Faith.

In our discipline and worship, it has been one of the blessings of the Reformation, that, rejecting the mediæval supremacy of Rome, the Episcopate has recovered the fulness of its powers and its rightful privileges. It is as foolish a conception that the Anglican Bishops would ever give up their recovered freedom and place themselves again under the tyranny of the Papacy, as that our blacks would vote themselves back into slavery or England's free people tear up their Bill of Rights and go back to Tudor despotism. The Anglican Church and Rome can never be united so long as the Papacy continues as it is.

We may have lost, dear brethren, somewhat of our realization of the Communion of Saints, the sense of the supernatural world, the guardianship of angels, our intercourse with the whole church, the prayers for the Departed, and the love and honor due to the Ever-Blessed Virgin, Mother of God, but in our Book of Common Prayer and our noble Liturgy in the common tongue, and our threefold ministry and Sacraments, the Church is still the Mother of Saints.

A word of explanation may be made respecting an addition to one of our general Canons which relates to persons, "not ministers of the Church, officiating in any congregation therein." According to the Canon no one is allowed to officiate who is not duly licensed or ordained to minister in this Church. Officiating includes preaching. Canon 15 of the edition of 1895 says, "No one who is not a

minister of this Church shall officiate either by preaching, reading prayers in public, worship, etc." The Canon not only forbids officiating in the Church building, but in the "congregation." It therefore applies not only to services held in the Church, but when the congregation assembles for regular service in guild halls or parish buildings. The addition made to the Canon at the last Convention allows the Bishop to license Christian laymen to make addresses on special occasions. It is to be noted that only the Bishop can do this, that the persons licensed must be Christian men, all these can do is to make an address — not deliver a sermon, and that it must be on a special occasion, i.e. one other than those of the Church's service. In the language of Bishop Paret of Maryland, "I affectionately ask the clergy of my Diocese that they will help me in trying to conform to the condition with which the Church strives to safeguard the preaching of the Gospel."

In conclusion, taking a wider view of the whole of Christendom, we cannot but notice the movements of the Holy Spirit in its different branches. Protestantism, feeling the force of the attack on its basic principle of "the Bible and the Bible only" as a system of theology, is gradually breaking up, and many earnest men amongst the sects are crying out for a new catholicity as furnishing a better basis for belief. The Holy Spirit has been working in our own communion, presenting to it the issue whether it would become protestant or regain its inherited catholicity as enshrined in the Prayer Book, and

there has been a progressive advance in respect to the latter. The Holy Spirit in Western Europe seems to have been pleading with the Roman Communion and presenting to it the issue whether it would return to ancient catholicity or become more papal. By the additions it has made to the Faith, its decree of papal infallibility, denial of Anglican Orders, driving out of the Old Catholics, its response has been increasingly determined in favor of papalism. In England our Church is struggling with the necessary readjustment of the relation of Church and State. We believe in time the practical wisdom of the English people will be able to solve the problem. While there are existing differences of theological opinions, yet the oppression of the State, the action of Rome in denying our orders, and the increasing spirituality are drawing all parties together in more loving accord. There is no danger or likelihood because there are parties in it that the Church of England any more than the nation will ever become divided. Churchmen are separated, as the waves of the sea are, but, holding together in their fundamental beliefs and kept united by the Book of Common Prayer, they are one as the ocean is one. Here in America we are free from state control, and questions of ceremonial do not call for separation. The Church has in her offices and Holy Eucharist both a synagogue and a temple form of worship. The Church is the richer for the beautiful evangelical spirit of the old low Churchmen, better for the conservative spirit of those high Churchmen who recog-

nize that Christ gave to us the Gospel in the form of an institution, and something is due to those of broadmindedness who are seeking to state the inherited Christian faith in the terms of modern thought. Each school has its dangers as it neglects the wisdom of the others. But under God we believe our Church is growing in a better understanding of differences and in mutual trust and Christian fellowship. What indeed is most to be desired is the development of spirituality, of devotion to our Blessed Lord, of growth in holiness, of missionary zeal, of the spirit of self-sacrifice, and of love to God and our fellow-men.

May the Holy Spirit bless and keep you and our Diocese in the knowledge of the Faith and in loving conformity to it.

Your Bishop and Father in God,

C. C. FOND DU LAC.

1909

REVEREND BRETHREN OF THE CLERGY AND LAITY:

GRACE and peace be with you. May our Divine Master bless you with all spiritual graces, and keep you in His Faith and love. May you year by year grow in devotion to Him, and loyalty to His Church, and be filled with an increasing zeal for the spread of His Kingdom. May you grow above all things in holiness, in union with His inner life, and be clothed with "the righteousness of God by Faith."

We meet this year under manifest tokens of the

Divine blessing, and I extend to you my loving salutation in Christ. May all we do at the Council be blessed by the Holy Spirit to us individually, and to the forwarding of the interests of Holy Church.

My Episcopal decision has been sought during the year in a number of difficult moral questions relating to marriage, and we would ask the clergy to make clear to their people the law of the Church, regarding this sacrament. The Church, of course, does not legislate for those outside her body. Concerning the marriage within it, that is, of the baptized, her rule is that such marriage, being in the Lord, is indissoluble. The reason of this is, that as Christ and His Church is indissolubly one, so the marriage of members of the Church should bear witness to this truth.

I am also obliged to state, that our own Communion has, as the law at present stands, made an exception, in a particular case. For my own part, I regret this, and should like to see our practise brought more into conformity with the law expressed in our Prayer Book, that the parties united in the Lord by marriage, are united "till death us do part."

We have also published a letter to our Oneidas, and several pamphlets on the Roman question, which have had a very wide circulation. It has been my humble endeavor to make the two Communions better understand one another, that by recognizing the strength of our own Catholic position, the cause

of Christian fellowship and recognition may be advanced.

Let me here also resign my own salary of \$300, as taking part in this noble work of Diocesan Endowment.

We will now turn to some matters of theological import. We have been going in and out among you, dear Brethren, preaching the Gospel of the Kingdom, for the last twenty years. The discoveries of science and in Biblical learning have presented new problems respecting God and Revelation. The old Protestant theologies have ceased to satisfy their theological supporters. The systems based on the theory of the Bible and the Bible only, are disintegrated. The dead hand and mind of Calvin no longer rules the Church he planted. Politically strong, yet theologically weak, the Papacy feels the attack of true Catholicity. The religious future lies not with the Latin race and Latin thought, but with the Broader spirit of the Teutonic races. It is Catholicity, not Protestantism or Papalism, that offers the best solvent and satisfaction to modern thought.

As a loving legacy to you, let me sum up some of the philosophical and theological truths, which God, revealing them to me by His Spirit, has enabled me to teach you during my Episcopate.

Beginning with the greatest and fundamental truths of our religion, allow me to state one of the many arguments which relate to the Being of God.

THE BEING OF GOD

First: All the theories of philosophers from ancient to modern times have busied themselves with the problem of human knowledge. The problem is, "How do we know what we think we know?" In modern times, Descartes, and Locke, and Berkeley, and Hume, and Kant, and Reid, and Hamilton, and Mansell, and Herbert Spencer, and Hegel have succeeded one another. They have all based their arguments upon an analysis of the human mind. Some have treated of its action as the actions of separate faculties. Others have believed that the action of belief was that of the whole mental nature. Each of these has pointed out the mistakes of his predecessor, but they have either advanced in accepted arguments for the Being of God, or, like Spencer and Huxley, have come to the agnostic position that God was the unknowable.

Now the fundamental error in all these philosophers is that they do not understand the triple nature of man. He is, as Holy Scripture tells us, a triple unit, consisting of body, soul, and spirit. The distinction between soul and spirit is that the spiritual nature of man is that which brings him into a union with and cognition of God. This is seen by the action of man's nature. He is not born with innate ideas, but the way his nature works shows it to be in connection with a nature other than his own.

He finds himself to have a memory, the trust-

worthiness of which does not come by experiment, but with which he is born. He must trust his memory. He finds his reasoning faculty obliged to act on a law of causation, which he cannot demonstrate but is obliged to assume. His mind thus acts automatically, just as his heart and stomach do. He believes in universal law from which he argues, but the existence of which his reasoning faculty cannot prove. He arrives at maturity with a knowledge that his reasoning faculty cannot prove. He knows then more than reason can prove. While his sense demonstrates, and his reasoning faculty leads him to an acceptance of ideas, which are *probably* true, all reasoning can do for him is based on probability. But the action of the spiritual nature is different. It does not reason, it knows. It knows, for instance, there is a real external world. And it knows, because it is in union with the Eternal Thought and Wisdom, in whom we live and move and have our being. This Eternal Thought with which we are in communication is the Divine Intelligence that moves the World. Reason may or may not tell us that probably there is a God, but the spiritual nature of man knows Him. In this knowledge there is a revelation of the distinction between right and wrong, and the duty of man to love and worship Him.

THE HOLY TRINITY

Let me speak a few words about the doctrine of the Holy Trinity. There is one God, and in God there are three persons. The Church has ever seen

in this a reasonable belief, and realized the beautiful life of God. The doctrine was revealed to us by God Himself. In the beginning of every Dispensation, we find God making a new revelation of His Nature and by a new name. He is to Israel the great I AM. He is to Christians, Father, Son, and Holy Ghost. For the effective preservation of this truth our Lord connected it with the initial sacrament of Baptism. It lies thus at the basis of the Christian life and Truth.

It is, as we have said, a most reasonable belief. We are enabled in a way to grasp it by realizing that there are necessarily in the Divine Nature these eternal activities, i.e. God is, God knows, God loves. These actions are eternal, and are related one to another. First, God is. As the Source within the Divine Life He is called Father. In other words, He is pure activity. Secondly, He is intelligent, or a knowing energy. This knowledge is wisdom itself. It is begotten of the Source. It is therefore called the Son. Again, God is love, and love is God. This act of loving proceeds from the Father, and through the Son, and returns to its Source. It is known as the Holy Spirit.

Now these three internal actions within the divine life are self-conscious activities. They know themselves to be. And as self-conscious activities, they are personal. Self-consciousness is equivalent to Personality. Thus there are not three separate individual Gods, but in the one God there are three self-conscious personalities. They know themselves

to be and so are persons. They also know each other, and live in a beautiful and reciprocal love. Moreover, these activities are eternal ones. The Son is ever being begotten. The Holy Ghost is ever proceeding. God lives in this beautiful, glorious, all-satisfying jubilation of Being. To think of Him as possessed of but one personality is irrational. For it condemns Him to an eternal solitude in which He would dwell without companionship or a perfect return of His love. The Catholic doctrine of the glorious nature, and blessedness of God in Himself, fills the Christian's soul with a marvelous sense of satisfaction, happiness, and delight.

THE INCARNATION

Another truth we have endeavored to implant in you is the doctrine of the Incarnation.

You know how formerly it was thought that man, having sinned and needing to be reconciled to God, God took upon Himself the nature of man in order that in it He might suffer, and so by suffering make a reparation to God for man's sin. Now the Incarnation of God is an act by which God, taking upon Himself human nature, which is the consummation of created things, united creation in a new way to Himself. Creation was already united to God by God's indwelling power, but the Incarnation was a new and different mode of union. It was not something done which was to be laid aside. God joined human nature to Himself indissolubly. He will wear that nature for all eternity. It is the greatest,

grandest work of God. It is the completion of Creation. For it is a passing on of Creation to a new stage of development. We believe that this greatest, grandest, noblest, most wonderful all-glorious work of God was from the very beginning in the Divine Thought. God always intended to become incarnate. To make the Incarnation an after-thought of His, or occasioned by man's sin, is to make this magnificent, glorious, grandest work of God dependent upon the sin of His Creature.

We hold, therefore, that the Incarnation was eternally purposed and that the sin of the Creature did not baffle the work of the Creator. It may have been necessary for the manifestation of His love to come and die for us on the Cross, but it was ever His intent to consummate Creation by an Incarnation which would lead eventually in another state to a Kingdom or a sphere, where all sin would be abolished and pain and sorrow should be no more.

THE THREE WAYS OF UNION WITH GOD

We would have you understand that there are three ways in which man is, or may be, united to God. These are known as the ways of power, of grace, and of glory.

All creation is united to God by way of His power. In Him we all live, and move, and have our being. God is immanent in nature. He is creation's secret force. From the least to the greatest, all things are upheld by Him. Let but His power be withdrawn, and we sink into nothingness.

There is another union with God; and that is by union with the humanity of Christ. This is called union through ordained agencies, a union by grace. It is this which lies at the basis of the difference between immortality and eternal life. Consider this. Philosophy may dispute whether there is a future life or no, but whoever believes in God must believe in a future life, for God is eternal. Whether we are to share in that future life of God or no, and in what way, depends upon the conditions He has made for our attaining it. Now immortality only implies a duration of existence. As the act of annihilation would be as great an act of Divine power as Creation, man cannot annihilate himself. Endowed with the gift of immortality, he must in some form live on, as long as the will of God so ordains. But the gift of eternal life is essentially different from an extension or prolongation of existence. It implies a different union with God than by way of His power. It is a union with God through union with the God-Man Christ. This is the second way in which man may be united with God. First by way of power, and next in Christ by way of grace. This union with Christ by grace is begun here through the sacraments which communicate grace, and by a purification in the expectant state, which fits us for the third mode of union with God.

The third way of union with God is by way of glory. It is based on the union of the human nature of Christ with the divine nature. If we are united to Christ and perfected in Him, we shall finally in

Him attain the sight of God, or the Beatific Vision. In this lies the gift of Eternal Life. It is by this union with God that we shall be forever maintained in a sinless condition. If we had immortality only, and were put in a place called Heaven, we should have no security, but, like the angels, through some pride or self-love or disobedience, we should forfeit our condition and fall away as they did.

The problem how we could be maintained in a sinless and so secure position, is solved by the fact that we shall be united to God in Christ in a new way. While our personality will be preserved, in this union with God, we shall be upheld in sinlessness, and so preserved in eternal bliss. For God, it must be observed, cannot make man happy without making him holy, and his holiness is secured by this union with the humanity of Christ and so with the Beatific Vision of God. It is this offer of eternal life that makes our state of probation here so awful, so tremendous, so far reaching. We may attain the end of eternal life, or we may miss it. God is most merciful, but He has set forth His mercy in the way of Calvary. If we desire His mercy, we must be united to Christ crucified, and so partake of it in Him. We cannot look to His mercy when we reject it as offered to us now. We cannot reject a thing, and at the same time claim and have it. Only in and through Christ can we attain to that new condition with God in glory which is offered to us in Christ crucified and risen.

Ah, sadly, very sadly must we think of those who

will miss this* proffered end. God's goodness, we know, will finally triumph and a creation will be ushered in where all sin, wickedness, and rebellion will cease. Goodness will eventually triumph. Those who do not attain, by grace received, their end, remaining immortal, will remain in the outer darkness. They cannot destroy themselves on the one hand, and, on the other hand, they cannot repent. For the day of grace is over, and without grace a man can no more repent than an animal can breathe in an exhausted receiver.

If, as some have vainly said, whenever a man repents, God is bound to forgive him, we should then simply be saying that man would conquer God and not God conquer man.

Very awful and very real is this offer to us, then, of eternal life. Christina Rossetti's words resound with a sad emphasis and true:

Self-slain soul, in vain thy sighing;
Self-slain, who shall make thee whole?
Vain the clamour of thy crying,
Toll, bell, toll;
Man's harvest is past; his summer is ended,
Hope and fear are finished at last,
Day hath descended, night hath ascended,
Man's harvest is past!

CHRIST OUR SAVIOUR

It has also been ours to declare the great truth, that only in Christ are we saved and in Him attain eternal life.

Our teaching has been that of St. Paul, that God

hath given to us Eternal life and this life is in His Son.

Christ and His religion meets, as no other religion does, the fourfold needs of man. Man needs, for his guidance and salvation, certainty. This God gives us in the revelation made in and through Christ. If, as we have said, there is no God, then the Cosmos is an unintelligent nightmare. If there is a Divine Being, unless He has made a revelation of Himself, in the universe, the whole is immoral. The revelation which God has made for Himself is universal and gradually progressive. It has been made by the philosophers, poets, and sages throughout the world, who have received different degrees of illumination. It has especially been revealed through the Hebrew prophets in a way which made the Hebrew nation the religious lighthouse of the world. At last it culminated in Christ, as the complete and final revelation of God to man. But man needed not only to be instructed concerning God and his destiny. If this was all he needed, God might have done it through the ministration of angels. What man needed was a living example. Truth must be embodied in order to be effective, and Christ is the Ideal Pattern man. He is the living example for man to follow. But he finds himself sin-stricken and weak. His sinfulness needs that the broken relation between himself and God shall be restored by a reconciliation. If it was therefore only an example man needed, God might have taken a nature like ours, by creating one from the dust, as

He did in the case of the first Adam. In that case He would have been one like us, but not one of us, and so could not make a reconciliation for us. But by taking upon Himself our nature, from one of our race He identifies Himself with us, and He is able to make an offering for us to God which is acceptable. It is an offering which in consequence of His divine nature is one of infinite value. The dignity of His divine Person gives this value to His acts. Yet, if reconciliation completed Christ's work, why should He not have laid aside His humanity after He had made it. Because man not only needed to be reconciled, but to be restored, elevated, re-created. Therefore after the Atonement has been made, Christ's precious side is opened and the Water and the Blood flows forth. It was to teach us that as Eve was taken out of the side of Adam, so the Church, the Bride of Christ, was to be taken out of His humanity. In union with Christ, thus man is reconciled now and elevated finally to the union of God in glory.

HOW OUR LORD PROVIDES FOR ALL MANKIND

In His wonderful love, He descended into Hades, and preached to the spirits who were detained. The Faithful had been looking forward to Christ's coming. John the Baptist had probably announced it. Our Lord communicated Himself by His Word to those who were waiting and willing to receive Him, and they became the spirits of the just, or justified men made perfect. And so as He provided for all

those who lived before His advent, so we may hope He provides for all the heathen who walk by the revelation made in conscience or through broken traditions of Himself. As they one by one pass before the Blessed Master, may He not communicate to them, if they are ready for it, all the sacramental means of grace He gives us; and so they, too, are thus saved in Christ and advanced to their own degree of happiness. Christ is thus the Living Way, and the Door, through which we pass through participation of His nature into the eternal life of Glory.

CHRIST FOUNDED HIS CHURCH

Another great and grand gospel truth is that Christ has established His Gospel in an organization called the Church, and abides in it. Here let me first state how Christ rose from the dead. By His own act, he separated His soul from His Body. He said of His life, "No man taketh it away from me, I lay it down of myself." Uttering a loud cry, His soul went forth, as we have seen, to the place of departed spirits. His Body is placed in the Sepulchre. The fact that is often overlooked is that neither His soul nor His body were separated from His Divine Nature. To use an old illustration, His soul and Body were like the sword in its sheath, which the soldier wears at his side. His death separated the two, just as a soldier might draw his sword from its scabbard. But as neither sword nor sheath are separated from the soldier's person, so neither the Soul nor the Body of Christ was separated from His

Divine Nature. His Body, therefore, being connected with its living, sustaining principles, was *a living thing*. It could not see corruption. When Our Lord's soul became united to His Body, the Resurrection took place. And Christ arose through His grave clothes, and through the stone of His sepulchre, and passed into a new condition of life. He does not come back as Lazarus did. He passes through death. He does not appear to His enemies, for His work with them has been done. But He begins to be in this new sphere of life, in which He establishes His disciples, what God is to the old stage of Creation. As God is immanent in Nature, so the God-man is immanent in this new sphere of life, which He begins by His resurrection. He passes through death into a new life, in which He associates His disciples.

Another truth it is necessary for us to grasp is this: That the work our Lord did during His public life, so far as forming His Church was concerned, was only a preparatory and unfinished one. During that period, He has associated the Twelve with Himself, and in their degree of authority commissioned them.

During the three years of His prophetic ministry, He bade them go and preach, and gave them authority to bind and loose, and respecting doctrine.

During His priestly life, or when He was especially exercising His priestly office, He associated the Apostles with Himself, bidding them "do this" or make this memorial of Himself, as His representative

priests. Then, in His risen state, having triumphed as King over death and Hell, He commissioned the Apostles and made them sharers in His Kingship. They were to baptize all nations, and make them subject to the great King, and have power of pardon to restore them if they fell away. But not till the day of Pentecost were the Apostles consecrated. Then Christ sent the Holy Ghost from Himself into them and the whole body of the Church, and made the Apostles "able" ministers of the Word. They were then, by the indwelling of the Holy Ghost, enabled to do all those things effectively, to which He had commissioned them. Thus Christ established the Priesthood of His Church, and by the indwelling of the Holy Ghost, He made it a living organism.

It is not thus a human society, or a society merely having a divine founder, or a mere organization, but, like the material universe, an organism. It is a spiritual new world rising out of the old material one. It is filled with life, and has the power of communicating life, because the Holy Ghost dwells in it. Moreover, the Holy Spirit does not come to take the place of an absent Lord, but to make Christ, Who dwells in the Church, an ever-present source of life and blessing. Christ is the Church's Head, and the Holy Ghost is its heart. It needs no other Head, and as the Church Militant on earth is only a portion of the Church, it cannot have one.

It is this glorious conception of what the Catholic Church is that you have entered into and enjoy.

THE WORSHIP OF THE CHURCH

Christ revealed through St. John the characteristics of the Worship of the Church. It would be in two kinds, by word and act. As in the old Jewish Dispensation, there was the synagogue and the Temple or sacrificial work, so it was in the Catholic Church.

In the recitation of the Divine Office in the English Prayer Book, we have a revelation of the first. In the Holy Eucharistic sacrifice on the Altar, we have a continuation, in a higher degree, of worship by sacrifice. In respect of the latter, a superficial objection has been raised that Christ on the Cross did away with all sacrifice. The Church has not so understood her Master, and has ever regarded the Holy Eucharist as a sacrifice, and also as a communion. We can the better understand this doctrine of Christian sacrifice by a remembrance of the Jewish Day of Atonement. On the Day of Atonement, all the Jewish daily sacrifices ceased. God deals with us as a race and as nations. At the Day of Atonement, the Jewish nation, as a nation, was reconciled to God. It had to be done yearly. When it was done, the power to offer the daily Sacrifice was restored. So on Calvary, Christ offered a sacrifice for the whole race of humanity as a whole, and did away with the barrier which hindered the free love of God to His creature. This being done, Christ engifted His Church with the power to offer a continuous memorial of that sacrifice.

Thus the Holy Eucharist is the Church's great act of worship, wherein she sets forth and pleads before the Eternal Father the death of Christ. While this is her great act of worship, she surrounds it with dignified ceremonial and the beauty of lights and incense and holy song. If asked for her authority, she shows that, as God took Moses up into the Mount in the old dispensation, He took St. John in the new state up into heaven, and showed him the heavenly worship, where God is worshiped in spirit and in truth, and that all glorious vision of liturgical ceremonial and choral worship became the directory of the Christian Church. This is our answer to degenerate protestantism.

And what shall the end be? I am not one of those who are looking for the Church's triumph over the World. Christ is forming out of the present race a glorious world, sinless, pure, beautiful, which will last forever. Ere He comes, His Gospel must be preached as a witness to all nations. But I read of no promised victory or conversion of the world as a whole, to Christ. Rather as the unveiling of Christ draws nigh, the World will become more worldly, unbelieving, and rejecting of the Gospel. It will try to form a religion of its own, with the God-man practically left out. But it is our blessed privilege, who have inherited the Faith received from the beginning, to work and labor for the building up of Christ's Kingdom. Our first special duty is to labor for union within our own communion. There is no reason why the Evangelicals and the High Church-

men, all Conservatives, Broads, and Catholics, should not draw together. Oh, if we only would do this, and present to the world our Catholic heritage, our Catholic faith and worship, we could do a marvelous work for God. It is *union*, UNION, UNION, that we need amongst ourselves!

1910

REVEREND BRETHREN OF THE CLERGY, AND MY DEAR LAITY,
BELOVED IN CHRIST:

GRACE, mercy, and peace be with you! May God's Holy Spirit unite us in His Love, and guide our deliberations to His Glory, and the advancement of His Kingdom! We have much, very much to be thankful for, and must go forth with fresh courage and reinforced zeal.

I have to notice with deep affection the passing of Sister Ruth Margaret, the Reverend Mother Foundress of the Sisterhood of the Holy Nativity. She was born in Boston, and attained the great age of eighty-four years. Surrounded by the highest culture of the time, she was brought up under strong Unitarian influences. The celebrated Dr. Walker, a great Unitarian Divine, at one time President of Harvard College, was her uncle. But at the time when Dr. Huntington, subsequently Bishop of Central New York, left the Unitarian body, of which he was a distinguished member, and came into the Church, she also was led into the full apprehension of the Faith. She became a very active Church worker, and was further led on to consecrate

herself and her means to the Religious Life. Drawn especially to its devotional side, she was providentially guided, with some others, to found the Sisterhood of the Holy Nativity.

She combined great practical wisdom with a great spirit of devotion. Her Sisterhood is strongly marked by her own spiritual character. The great virtues of humility and charity lie at its basis. The love of our Blessed Lord, and the love of the Sisters together in Him mark the character of the Community. It is full of the happiness, brightness, and joy of a united Christian fellowship, and animated with a glowing zeal for souls. The Mother was a great exemplar of the Religious Life, in its spiritual beauty and mystical union with Our Lord. Her Community is the noblest monument of her saintly memory. We may well hope that now she is in yet nearer relation to her Blessed Lord, she will obtain for us who wait some special gifts of grace.

And now we turn to some matters of theological import. Our Church holds a special position in Christendom. If ever the divided portions of it are to be brought together and united in Christian fellowship, it will be largely through the influence of our own Communion. This, as many of you know, was the utterance of the great Roman Catholic writer, Count de Maistré. To affect others, our Church must be true to itself. Let me ask that you will especially remember the coming assembly of the General Convention,—that its deliberations may be overruled to the protection of the Christian

Faith. It is necessary that our laity especially should be converted, well-instructed churchmen. It is for that latter purpose that I am composing a short treatise on the lineage of our American Catholic Church. It will be published, I expect, in the autumn. And I would gladly distribute copies through the clergy to the laity of our Diocese.

I would here republish my official announcement of some years ago, establishing the six points of Ritual, as they have been called, as the legal observances of our Parishes.

Whenever it appears wise to the Priest in charge, I like to see the Priest at the Sacrifice of the Altar wearing the Eucharistic vestments of amice, alb, girdle, maniple, and chasuble. He ought always, in obedience to the Rubric, to take the Eastward position, which places him "before" in front of the Altar, and "before" or in front of the people, and so being turned to the Altar, that he may take the Elements in his hands. The Altar should be adorned with lights. A gong adds to the solemnity of certain parts of the Service. I will give one to any church if it is desired. Also it has been found, as a matter of reverence and convenience, that wafer bread should be used, and it can be obtained at small cost from the Sisterhood of the Holy Nativity. After the ancient custom, and that of the first Celebration, a little water should be mingled with the wine, symbolizing the two Natures of Our Lord.

The symbolical use of incense, especially in the great Festivals, is to be commended, as incense is a

symbol of prayer; and applied to persons and things, it teaches the Evangelical truth that nothing is acceptable to God, save through the application of the merits of Christ. More especially would I commend to you all the reverent Reservation of the Blessed Sacrament for the Sick. It is an ancient custom, and found in those early times, to which we, as a Church for our Faith and practice, appeal. Although our Church provides for a Celebration in the homes of the Sick, yet the ill are often found too weak to bear the fatigue of the service, short as it is. The clergyman also cannot be prepared at any time, day and night, to receive the Sacrament himself, which he would have to do if he celebrated. He also should be protected, by bringing the Sacrament, from consuming in the case of contagious diseases. It is thus a matter of common sense that the Priest, by reserving the Sacrament, should be enabled to minister to the sick and the dying.

After a very *careful* analysis of the Rubric at the end of the Communion Service, I am convinced that its true and legal construction allows of Reservation. And I hereby authoritatively authorize the use of it. A learned lay jurist wrote to me, "I shudder to think of the awful responsibility incurred by those who seek, by a technical construction of the Rubric, to deprive any of the solace of the last Sacraments of the Church in their dying hour."

To the objection that reservation in the tabernacle on the Altar will lead to the practice of devotion to Christ in the Sacrament, it is sufficient to reply that

the Church in our Liturgy does not command the priest to consume the Sacred Elements immediately after the Communion of the people, but obliges him to reserve them, and to say exercises of devotion, and to sing the Gloria in Excelsis in their presence. Our Church thus commands reservation for devotional purposes.

If Our Lord, as the cloud received Him out of their sight, lifted up His Hands and blessed the Apostles, we too may look with adoring love to Him, veiled in the Cloud of the Blessed Sacrament. The more we grow in devotion to our Lord thus present, the more will He bless our Diocese, our parishes, our homes, our selves.

In this connection I would commend the practice of receiving the Blessed Sacrament fasting as an act of honor to Our Lord. Our Church expressly exhorts the receiving of holy Baptism fasting, and what applies to one of the great Sacraments is equally applicable to the other. The absence of any explicit command by our branch of the Church in respect to the Holy Eucharist cannot abrogate our duty to conform to the custom of the whole Catholic Church.

And now we turn to some matters of wider import.

Do we realize what the Church is?

I

The Church is a part of God's original plan in creating. God designed the Universe that now is as a preliminary to the creating of the Church. God

did not create the Church to save fallen man, but created man that He might thereby make the Church. The Church is thus the primary purpose, and the ultimate object of the creative activity. It is a spiritual organism. Philosophers have believed in a future state of reward and punishment, but had no conception of the Church as the finally developed, resultful end of creation. Many Christians, in like manner, believing in Heaven, think of it as a place where they may wander about and do as they please, and have little idea of its awful sanctity, and ordered government, as completing the creative purpose. It is not merely a place, but a new state of life, in a final development of creation, as a spiritual organism.

Again: many persons look upon the Church as a mere human institution. It belongs to the same class as other societies, and so there may be many such societies. It is like a kind of fraternal society, similar to that of the Masons, Oddfellows, Knights of Pythias. It is a temporary and earthly society like a political one, or a society having some philanthropic aim. It is simply a man-made association of Christians for religious purposes. It is only to last as long as the world lasts. It is human and only for a time.

Others believing that the Church is a divine Society, because founded on earth by Christ, conceive of it as like unto an earthly Kingdom, and needing a visible head. This also tends to concentrate and confine the view of it to this earth. But the one

Church of Christ is in three divisions. It consists of all the Saints in Glory, the vast body in the expectant state, and the few who form the Church Militant on earth. All three together make up the one spiritual organism which is the Church.

We must come to realize the fact that out of their temporary probationary state, God is calling and perfecting souls, who, united to Christ, form a great, grand, spiritual organism. It is not a mere organization. Organizations man can make. Only God can make an organism. An organism is something that has life in itself, and can communicate life. Of this spiritual organism, which is the Church, the God-Man, Jesus Christ, is the Head and the Holy Ghost is its Heart. You may conceive of it as a great sphere, of which Christ is the sun, and as filled with the Holy Ghost as its atmosphere. It is a Temple, in which Christ dwells, and of which, united to Him, we are living stones. The Church is thus a living organism, which has life in itself and can communicate life.

In its final and perfected state, when Christ shall come again in Glory, the Church will rise into a perfected condition, when, and where, all evil and sin will forever cease. All sorrow and sin will be banished. The Saints, having attained the Beatific Vision, will then be kept by the new union with God from sinning, and in blessedness consequently will ever reign.

This spiritual organism, where the creature, endowed with free will, will then be so united in bliss

to God, is the final end of creation, and is being evolved out of the present preparatory state, and is the Church. It is the One Holy Catholic Apostolic Church, which we profess in the Creeds. It is called in Holy Scriptures, "The Bride of Christ." It is the consummated act of Creation. It is an act grand, majestic, precious, worthy of the conception of a God. Another important question to be solved by you is — What is the Rule of Faith?

II

By the Rule of Faith we mean the rule or test by which every Christian should know what he ought to believe. It is the compass by which we ought to steer. Now there are two opposite theories respecting the Rule. One makes human reason the dominant factor. We are to believe what approves itself to our own judgment. The other takes for its guide reason as enlightened by tradition, and guided by authority. This latter is the Church's Rule of Faith. Let us explain it a little more fully. Its basic thought is that Christ is the completed Revelation of God to man. What He was and did and taught is the whole of it. The Apostles were guided by the Holy Ghost to know this. They delivered it, declaring the whole Counsel of God. It was thus complete in Christ and completely delivered by the Apostles.

Their teaching is recorded in the New Testament, which is the Gospel written, and witnessed by the Holy Sacraments, or the Gospel in action. The

Gospel thus delivered came to men, not only as a revelation of truths, but as a spiritual power. It took possession of the faithful receivers, uniting them to Christ by the Holy Spirit. They not only thus believed in Christ, but they came to possess and to know Him. What then the whole united Christian consciousness bears witness to, is a sure evidence of what Christ was, and did, and taught.

This consciousness manifests itself officially through the Ecumenical Councils and the consent of united Christendom. We may listen to the united teaching of the Apostolic Churches, where the Sacraments are preserved, and know with divine certainty that we have the Gospel as revealed in and by Christ.

Guided by this rule, we believe and hold fast to the doctrine of the Blessed Trinity, the Deity of Christ, His two Natures and Wills, and the union of these two Natures in one Person.

We believe in the Apostolic Succession, and the three orders of Ministry, in the regenerating power of the Sacrament of Holy Baptism, and the Real Objective presence of Christ in the Eucharist, and in the absolving power of the Priest to penitents.

III

Subordinately to this its great work, our Church stands as a reconciler between science and religion, labor and capital, modern thought and received Faith. Between the ascertained facts of modern

scientific discovery, and the Church's dogma, there is no conflict.

We have no such record as Rome has in the condemnation by the Pope of Galileo's discovery of the diurnal motion of the earth as contrary to Holy Scripture. It has never been our teaching that the World was made in six days of twenty-four hours each, nor does the Church condemn the scientific views of man's physical nature as a product of a course of evolution. It only interprets to us the Scripture that God made man from the dust of the earth. Nor does the Church put her ban upon any discoveries higher critics have made in regard to the composition of Holy Scripture. No one accepts the mechanical theory of inspiration which made the writers of Scripture automatic machines. The writers were moved by the Holy Spirit, but the human element is not to be left out of account. There is, as the great teacher Liddon said, "the inspiration of selection as well as of immediate revelation." What we hold is that the great truths and moral teaching revealed in Holy Scripture are not affected by any modern discoveries. The archeological discoveries in Egypt and Babylon have so far been confirmatory of the written Word.

It is also to the Church we must look for a resolution of the struggle between capital and labor. The only solution lies in the application to it of the Golden Rule, and as a practical means of adjustment reference to arbitration. The spirit that would arouse antagonism between the rich and the poor is

destructive of good citizenship. Wealth is no barrier to the Kingdom of Heaven, and it is often used in the most noble way on behalf of humanity. Property "is an original result of the terms on which men live together as members of a society." It has its duties, but also its rights, and its rights cannot be violated without the destruction of the social life.

Again: the Church offers the best solution to a supposed antagonism between modern thought and the received Faith. We do not need a new Catholicity, but that Catholic teaching should be better understood. Medieval scholasticism may have to give way to the methods of modern philosophical thought. The old doctrines will therefore find a new and fresh expression, but they will shine out all the more clearly, and be found in conformity with the highest reason and the best thought of mankind.

In the coming conflict between all other religions and Christianity we know Christianity is destined to triumph. And in this work the Anglican Communion has a great mission to perform.

IV

Let us also, dear Brethren, thankfully record the providential care of God manifested during the last three centuries over the Anglican Communion. The Reformation was a necessity. It could not be accomplished without some losses, though it brought great blessings. Our Church was at this critical time preserved from Calvinism and Puritanism on

the one hand, and Rome on the other. The early providential death of King Edward VI preserved the Church from Calvinistic Protestantism, and the destruction of the Spanish Armada delivered England from the Roman rule.

Cromwell sought the destruction of the Anglican Church, but the Puritan persecution failed at the restoration of the Monarchy. The cold, dull eighteenth century succeeded, and the Church's doctrine and worship fell into decadence. But the loving Providence of God in the last century raised up the earnest evangelicals and subsequently the great teachers like Pusey and Keble, who revived the Church. She rose, as Liddon said, "Like a giant refreshed with wine." Again the doctrines embodied in the Prayer Book were emphatically put forth. The Holy Sacrifice was restored to her Altars, and devout souls came to her confessionals. The Religious Life arose in its beauty and strength, she put on again her beautiful garments, and her restored worship proclaimed to the World the fact that she was part of the Ancient Holy Catholic Church.

We are the inheritors of a great cause. Perhaps since the days of Pentecost there has never been so deep a spiritual movement in the Church of Christ. We clergy should make known the lives of our saintly leaders to our people and interest them in the great Revival. We need especially to cultivate an internal unity among ourselves. We must draw together as members of one body. We must make the Church's interests, as being those of Christ, of

the first importance with us. We must seek for a greater development of personal religion. We need to be truly converted Christians and well-instructed Churchmen. I pray God a missionary spirit may take possession of our Diocese. We have received a great trust, and must sacredly guard it and hand it on. Do we think, as much as we ought, of what it cost our spiritual forefathers to preserve to us our Book of Common Prayer? It cost labor, struggles, suffering, and martyrdom. The book comes to us stained with the tears and the blood of those who have gone before. It should be as dear to us as the flag is to the loyal soldier, and we should make it our duty to make it known to others. Loyalty to our own Church is consistent with charity to all Christians. We should best help them in the cause of unity by being faithful to what we have received. Our Church founded by Christ at Pentecost has come down to us with Apostolic authority and voices the Faith of the Universal Church. Let us consecrate ourselves anew this day to the Master's service, and with greater devotion and zeal work for the Church for which He gave His Precious Blood.

1911

REVEREND FATHERS OF THE CLERGY, MY DEAR BRETHREN
OF THE LAITY:

BELOVED in the Lord. Grace, mercy, and peace be with you.

We again welcome you to our Council. You come in loyal obedience to the canons to present

yourselves before your Bishop, the clergy also to give a written report of their doings during the past year. The Bishop comes in virtue of his office to counsel and encourage you in your work. We gather together as a Christian family for mutual counsel, and conjointly to offer the great Sacrifice, and for spiritual well-being and the growth of our Diocese.

The Diocese, during my Episcopate, has increased from some eighteen to fifty clergymen. I humbly hope and pray that either I, or my successor, will see its numbers increase to sixty or seventy. There is plenty of work to be done in the Diocese, and I am glad here to state that a number of the clergy who were present when I was ordained, still remain. I call them the "Old Guard." They have been most loyal to me and faithful to their work. They have helped to make the Diocese of Fond du Lac known as a united and successful Diocese.

And here I may remark that I have also desired that in all our churches, and I believe it is getting to be universal, there should be at the Chancel arch a rood beam. It is called a rood beam, because it supports the rod of the Cross. It has on it the figure of our Lord crucified, and on either side, the figures of St. John and the Blessed Mother. There is a beautiful symbolism connected with it. The nave of the Church represents the Church as the ship passing through the troublesome waves of this world. The Choir and Sanctuary symbolize the future and Heavenly state: the rood beam comes

at the division between the two, this world and the next. And so as the true and safe mode of passage to the heavenly state is only in and through Christ, most fittingly the Cross with its dear Figure stands between the two. In many of the old English Churches where the rood beam is commonly found, around the Chancel arch is placed the text "Though I walk through the Valley of the Shadow of Death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me."

I would state here that in all the additions made to our churches I have always planned that the new altars should have a tabernacle. The tabernacle is for the Reservation of the Blessed Sacrament. I am fairly convinced that this is allowed by the law of our Church. It has my fullest sanction. The growing devotion of our people has made them desire, especially at the time of their passing, to receive the Viaticum, or the Blessed Sacrament, as the food for their last journey. It is not possible always for the priest to celebrate when called upon, at the house of the sick person. He may therefore, according to ancient custom, carry the Blessed Sacrament to the ill or dying one, — a blessing, comfort, and strength for their journey Godward.

I do think, speaking in reference to our churches now so adorned and devotional, our Diocese might be called the "Beautiful Diocese of Fond du Lac."

Now the Church must stand for the whole Gospel. It seeks the salvation of souls, and the building up of Christians in holiness. The Church stands for

the Faith. It has a message from God to deliver and speaks with authority. We hold that Christ the Incarnate Word, in what He was, and did, and said, is the revelation of God to Man. He gave on Pentecost the Holy Ghost to abide in His Church, to lead it unto all truth. The Apostles said they had not "shunned to declare unto you the whole Counsel of God." By the guidance of the Holy Ghost, that Faith has been preserved to this day. It is to be found in the utterances of the Undivided Church, and what those parts of the Church, viz.: the Eastern and Roman and Anglican, agree in holding as of Faith to-day. Every priest has behind him the authority of His teaching, the utterance of a Living Voice, and can say with all the conjoint authority of twenty centuries of Christian experience, "This is the Way, walk ye in it."

Our Church also stands for the full and enjoined worship of God. That worship has always been in two forms, by word and act. The two forms in the Old Dispensation were the Synagogue and the Temple worship. The same distinction has existed in the Christian Church. She has preserved the Synagogue worship in her office of morning and evening prayer. She has preserved the Temple worship in the office of Sacrifice by her Priesthood and Altar. The latter is the great and most glorious act of Christian worship, and was ordained by Christ Himself. It is making and pleading before God the great memorial act of the Sacrifice of Calvary. I hope that the old custom which the Church

refused to legalize at the last revision of the Prayer Book, of coming out of the Church at the end of the prayer of the Church Militant, will cease. I am glad to note that the practise of receiving fasting in honor of Our Lord, and in accordance with ancient custom, has increased.

Amongst our dissenting brethren, we find chiefly the Synagogue form of worship, which is but a partial and imperfect expression of the Christian religion. The Church has both. As we come to realize the dignity and Glory of the Eucharistic Sacrifice, where Christ is verily and indeed present, and where He is presented to the Eternal Father on our behalf, we love it more and more. As we enter into its deep meaning and efficacy, we shall prize it above the synagogue office of Morning Prayer, and desire it as the one great Christ-ordained service of our Sunday worship. The sectarians, having lost Priesthood and the Real Presence of Christ in the Eucharist, have lost along with this the Holy Sacrifice. They have a pulpit, but no altar.

Again: our Church stands for the preaching of the Gospel, to the conversion of sinners, the sanctification of the faithful, and by her Christian year, in the upbuilding of them in the knowledge of Christ. She is liberal in not requiring as of faith aught but what the Church Universal has decreed, leaving other matters to the judgment and pious opinions of her children. She regards all laity and clergy as priests and kings unto the Lord, and recognizes, as no other

portion of Apostolic Christendom does, the rights of the laity. She is not wanting in Christian philanthropy. She recognizes in her faith and worship the Fatherhood of God, and in her care for the sick and the poor the brotherhood of man. She would seek to reconcile the contest between labor and capital by the application to it of the Golden Rule. She would labor for the abolition of war and its miseries by the inauguration of arbitration, securing peace among the nations. She throws her influence and example on behalf of the great cause of temperance, and so doing away with the dreadful evils which are the result of intoxication. She stringently upholds the sanctity of the marriage tie, so threatened amongst us by the evils of divorce. She realizes that the law of purity belongs to men as well as women, and fights with all her strength against the evils of the White Slave Traffic.

She would forward a revival of a higher standard of morality in business and government. She asks in protection of labor a better observance, in every department, of the Lord's Day, as one of rest.

We urge, dear Brethren, your devoted and active coöperation in forwarding the work of Christ in your Diocese. In some respects, it is unique. We have a larger porportion of foreigners and foreign-born than perhaps any other Diocese. It is a great encouragement to see that our Church, presented in its Catholic aspects, wins adherents from all nationalities. It is one proof, and a great one, of the Catholicity of our heritage.

We do not speak thus in the spirit of self-glorification, but we do in commendation of our Church to the needs and wants of our fellow-men. We do not expect that our Church will ever become the great Church of the United States, but we do know and bear testimony that those who have found and entered into her system have advanced to a higher degree of the spiritual life. They have become more enlightened, with a knowledge of Christ and His blessed Gospel. They have experienced a transforming power, delivering them from temptation, and sanctifying their inmost thought. They have come to know that Christ and the Father and the Spirit dwell within them, and He is theirs, and they are His. To this the lives of her Saints and Religious and devout bear witness. I pray it may increase among you, dear Brethren, more and more. It is my desire that our Diocese shall become not only known as the loyal, the beautiful, the united Diocese, but as the holy Diocese of Fond du Lac.

1912

DEARLY BELOVED BRETHREN:

I REGRET that I cannot meet you in person, but must only do it in spirit. As you know, I send you my grateful welcome and prayer that your deliberations may tend to the Glory of God, and the good of the Diocese. We have much to be thankful for as we look back, and much of hope as we look forward. The Diocese has never been in any better financial and spiritual condition, and there is a bright promise opening for the future.

The only practical point of interest I would direct your attention and that of the clergy to is the work of the Sunday School. The Sunday School is the basis of parochial work. Clergymen cannot waste time in the study of its methods, and preparation for its exercises. The clergy should so study as to instruct the children in the fundamentals of the Faith.

Our Church people should be so instructed as not only to believe, but be able to instruct others in the Christian belief. We fear that a number of our Church people are only nominal adherents to the Church. It is partly owing to the incapacity of the clergy in the art of instruction. The need of our people to be instructed churchmen and evangelical Christians is great. One way to develop church enthusiasm is to preach about missions, the progress and effort of the Church in foreign fields. Another way is to preach on the lives of the great Anglican divines and missionaries, men who have illuminated the Church by their sanctity, and labored for the revival of the Catholic cause.

No political cause should be so dear and interesting to us as the great revival which has so stirred to its depths the Anglican Communion. Every churchman should feel the inspiration and take part in the progress. Thank God so much has been done in our Diocese that its influence is being felt throughout the Church. Let us at every council renew our devotion, and seek to press forward the Kingdom. We are living, dear brethren, in the latter times.

While there are great manifestations of unbelief on the one hand, there are marked signs of renewed impulses toward the Christian Faith on the other. The marvelous opening in China should be an inspiration to every Christian heart. The Commission appointed on Faith and Order in our own Church should have an earnest portion in our prayers.

I do not expect ever to see a corporate union established between divided Christendom. But we may come under God's leading to a recognized Christian fellowship, and this is especially hoped for between the Eastern Church, the Old Catholics, and ourselves. We are practically one in doctrine, and union would bring to all a spiritual blessing. May God hasten the day when this union may be consummated! What a glorious day it would be if a service of recognition could be offered in the great churches of St. Saviour, Moscow; Sancta Sophia, Constantinople; St. Peter's, Rome; the great Cathedrals of Milan and Cologne; St. Mark's, Venice; St. Paul's, London; and the completed Cathedral of St. John's, New York. The united heart of Christendom would surely bring down a pentecostal blessing on the Church of Christ.

I am unable to be with you in person, but you know my earnest desire is for the spiritual growth of the Diocese. God has indeed blessed us financially, but we need to build up the spiritual kingdom. I wish sometimes that the various parishes might have parochial missions. What we cannot have too much of is personal holiness. There has been, I

believe, a growing spirituality, especially amongst the men. It is by more earnest devotion to the Blessed Sacrament it can be increased. May I lovingly urge you, my dear brethren, to greater belief, trust, and love of our dear Lord in that wonderful mystery. Do not argue about it, but believe in it. Honor our Lord's Presence there by music, lights, flowers, and incense. He will honor those who love Him. He dwells in His Church. He veils His Presence, but will unveil it in Glory. So belief in His Presence is a test of true Faith.

SERMONS

OCTOBER, 1883.

THE SECOND ADAM

“For as in Adam all die, even so in Christ shall all be made alive.” — 1 Cor. xv. 22

THE text gives us two points for our consideration: 1. Our death in Adam; 2. The new life in Christ.

I. Let us consider our death in Adam. We turn to the opening chapters of Genesis to learn of God's creation, and first revelation to man, and in our study here, let us be reverent and not critical.

The hand of God seems like some fair river, rising from among the hills, winding along in its course, developing here and there into a calm, still lake, and then hiding itself and going on. The very source is bright in the morning sun, though enveloped in the mist and cloud of mystery, but these very clouds are aflame with the glory and majesty of the rising sun, and at the end, in Revelation, there are still the clouds, for there is always mystery attending the Word of God, but their glory is like the clouds at sunset, beautiful by the setting sun. Let us take our shoes from off our feet, for the ground whereon we stand is holy.

Though this river comes and goes in mists, yet there are facts, which stand out clearly, reflecting

the truth of God, as those quiet lakes reflect the sky above them. It matters not to the Christian what science may say, theology will not complain. It matters not how many millions of years there may have been in those early ages, or what contests there may have been on this earth before the existence of man, or what races may have existed before our own primogeniture: it matters not to the Christian. In the mist and glory of the first Creation of God, we see, not science, nor those things which as men we must learn, but the things revealed for our moral and spiritual development and advancement. We see there man, created in the very Image of God, crowned with glory, and the gift of supernatural grace.

II. As we look at human nature, we can but mark certain differences between it and other natures, — angelic, for instance. Certainly, it seems an impertinence for us to think we crowned creation, or, in ourselves, exhausted the wisdom and power and ingenuity of the good God. No! We believe in those nine great orders, or tiers of Angelic beings leading up step by step to God. But we make a great difference between them and human nature. The Ever-Blessed Being of God created the Angels as an artist does some special work, on canvas, or in stone. He thinks of some fair form of beauty, and gives it expression in his work, and it was thus with the Angels, — Michael, Raphael, Gabriel, Cherubim and Seraphim, Angels and Archangels, Thrones, Principalities, Dominations, Virtues, Powers — are

manifestations of some special beauty, which had its existence in the Heart of God. They are distinctly before Him, each one by himself, but it was not so with man. He was intended to combine in himself, as it were, or to be, the uniting point between material and spiritual natures.

Human nature was created at once as an entity. God made it as one beautiful thing, and it stood in perfection before Him. He gave it the law of perfection and development, in order to manifest it in the law of His own Being, for His Own Life was in it. He gave it a work to do, to conquer the earth, and unite in itself the two natures, and He crowned it with supernatural grace, and all that followed or happened to Adam and Eve happened to human nature as a whole, and so, "in Adam all sinned and died."

III. But you will ask me, "Was there not death in the world before Adam sinned?" Surely, long before. You who read the history of this little world as it is found in the record of geologists see death's traces before human nature was created. We learn of the long struggle and contest going on in the animal kingdom, the higher orders preying on the lower; everywhere we see the battling for life. Now, God for His own purposes, made this to be so. There was war on earth as well as in Heaven.

The story of those long ages, as we trace it back by the aid of science, is a great parable left for us to read on those stone registers. And one great

truth God meant man to learn from it, i.e. that death must precede final life.

IV. How then do we say that "By *Adam* came death?" When Adam sinned, he died spiritually. We must remember that there are three kinds of death:

1. *Physical death*, the cessation of animal life, the separation of the soul from the body.

2. *Spiritual death*, the separation of the soul and spirit from God.

3. *Eternal death*, which comes to human nature, which was made for glory: when it misses its end, it sinks back into a state of eternal loss.

V. Now what was it that happened to Adam? We must consider what he did not do, as well as what he did do. He had been created in the very Image of God, and had received this gift of supernatural grace. By his sin, he did not separate himself from the power of God.

The whole subject of our creation and consequent union with God is a great mystery, but one thing is clear. Once created, the creature cannot separate itself from the Power of God, for, if he could do this, he would exist independently of God, and become, in fact, another God. It is impossible: we cannot do it by any means, — "In Him we live and move and have our being." He is "creation's secret force," and in every step and thought He is with us and in us. We can never break away from Him. "If I climb up into Heaven, Thou art there; if I go down into hell, Thou art there also." No sin, however

great the shame and guilt, can separate us from the power of the Creator. We cannot annihilate ourselves, 'tis as great an act as to create. God alone can do it.

But there was one thing which Adam was able to do. By his disobedience, he could separate himself from God's favor, and the grace flowing from it. Man, made so glorious and beautiful, perfect and flooded with the wondrous gift of grace, but Adam separated himself from it by his sin.

VI. What does this supernatural grace do for Adam? We know that man has more than body and soul: he has a spiritual nature. In this spiritual nature rested the gift of grace, enabling him to see God, and know Him, to discern right from wrong, and by sin, Adam lost this gift, this grace.

Now God had made a special gift of immortality to man's spiritual and material being. There seems to have been some special protection afforded his body, and when by sin he lost grace, his soul became darkened, his will and conscience weakened, and his body had no longer that protection, but fell under the laws of chemistry — (which is nothing more than the expression of the Will of God) — the law of physical death. Thus we see that, in parting from the grace of God, the soul of Adam fell under the law of spiritual death, and even his body (under physical death) suffered temporal loss.

VII. We must understand the difference between temporal and eternal loss or punishment.

Temporal punishment is like that inflicted by the

state for crime, or by a parent for disobedience, but there is no logical connection between the wrong doing, and the going to State's prison for it, or between the disobedience, and the parent's punishment.

But there is a logical connection, which all can see, between the taking poison, or walking off a precipice, and the consequences, and this is like eternal or consequential punishment. These only illustrate God's work in our souls. Our temporal punishments He gives us in love, in order to win us back to Himself. His dealing with Adam is still another parable for us. He thus inflicted temporal punishment upon him, for He took His child out of the Garden of Eden to teach him how his sin had separated his soul from God, and He caused his body to come under the law of physical death to teach him the state of his soul when separated from God. The temporal was to teach him of his spiritual state or loss.

Of course, the creature could not, by his own self, get back to God or restore the relations previously existing between himself and his Creator: it had been a gift of God originally, and God must give it back again. Adam stood there with death in his soul and body, and must finally come under the condition of eternal loss or death, unless his condition should be relieved. Physical death was to teach him this truth, but the grace by which he was to win eternal life was gone.

God, in His dear love, may punish us with death,

or take away His grace from us, but it is to show us our sin, and here let us remember the power Adam had given him to do something, a terrible power. He had the power of choice, and if he would, he could choose his own eternal loss.

God, though omnipotent, yet cannot sin, nor can He make $2 + 2 = 5$, nor can He make a man holy against his will. Man must love the end for which he was created — his life in God, if he wills, but the temporal punishments which do come to us are granted in love to bring back to us the grace by which we may attain to Eternal Life.

Adam had lost that grace, and could not regain it of himself, and thus, "in Adam all die." God cannot prevent consequential or eternal punishment when merited. God had warned Adam in love, "in the day . . . thou shalt surely die."

VIII. But in Christ all may be made alive. God sent His own Son, Who came to the world, wrapping the same human nature about Him. Our failures were not to baffle the Divine Work. He had always meant to become Incarnate. By the loss of grace, humanity was in despair and needed light, and the light streamed from the Eternal Truth Who comes to lighten the world. It had been the cry from long ages, "Give us Light." It was the cry rising from the altars in Athens, and all the old philosophies, "Give us light." And in Christ God's Light was embodied in the Sun of Righteousness. He took our nature, and uttered His Word.

But we need more than light and truth. If that

would have been enough, the Angels might have shown us. If a belief in a future state was enough, such a truth might have been written in the sky, and taught by Angels. We could have learned in that way that good would be rewarded and evil punished, but No! Truth, to be effectual, must be embodied, for this our Lord became Incarnate, and so acted out the Divine Life before us, that He could take our hand and say, "Follow Me."

IX. He became an Example. But in Adam we had lost grace, and we needed something more than an Example. There must be reconciliation, restoration, and this was wrought on Calvary. But it is always God in Love we are to see. There was on the Cross no opposition between Father and Son. The Cross was the manifestation of the Love of God. On the Cross, the creature of God (who had lost the supernatural grace given, and thus became separated from God) by the "atonement," became united to Him again.

If an Example were all we needed, God might have made another man like Adam, and created him in perfection, or, if the At-one-ment were all, our Lord might have suffered on Calvary, and then laid our nature aside, but No! — He took it, wears it now, and will wear it forever — a continual source of union between us and God. This becomes a new source of grace, so that "in Christ all are made alive," by the gift of grace, "as in Adam all died" by the loss of the grace.

X. But we want not only truth, or the power of

Example, or forgiveness. — No! We want *life*, for body, soul, and spirit. Now, “As in Adam all *die*, even so, in Christ shall all be made *alive*.” Then, how, in Adam, do we all die? for it is in that same way, that in Christ we live. Do we die in Adam by thinking of him? by believing in him? by any mental act or emotion? by trusting in him? No! But we are actually descended from Adam, and our death is the result of our actual contact with him. It is thus we die in Adam, — his very blood is in our veins. “Even so in Christ” are we made alive. It is not by any emotion or mental act, or by trusting or believing merely, but as we are in Adam, so we are in Christ; by actual contact we are descended from Him. We have been inoculated with His Life, and in this way, the body, soul, and spirit have received eternal life; the God-Man infuses the Divine Life into us. His invitation to all men is to be re-created in Him.

But, if by this communication of Christ’s Nature, we receive the gift of grace whereby we may attain Eternal Life, what shall we say of those who died before Christ came to us?

Our Bible and our Creed teach us that, after the Crucifixion, Christ bearing His Five Wounds went and *spoke* to the spirits that were in prison. That same life which He now communicates to us by material agencies in the Sacraments, He then communicated to them by His Own Word. Adam, Abraham, all the Patriarchs, received the same gift given us, because they became communicants with

Christ. They received His Nature into themselves, and thus became the "spirits of just men made perfect," — and perfect, they had not been before.

XI. This work He is still carrying on, for Saints and the heathen who are walking according to their light.

We then must remember our responsibilities. Before us is Eternal Life, but there is no way to perfect our nature, but by the communication of the Incarnate Son of God. If we are baptized, we are members of Him, and may claim our rights, i.e. the gift of the Holy Spirit in Confirmation, and the feeding upon Christ Himself in the Blessed Sacrament.

And let no one think we claim these gifts as being worthy of them. Only as desiring by them to become more worthy, for in them He gives us His own dear Life and Strength. "As in Adam all die, *even so* in Christ shall all be made alive."

THE LAW AND GRACE

"The Law was given by Moses. Grace and Truth came by Jesus Christ." — ST. JOHN I. 17

I

WE have here presented the contrast between the Jewish and Christian system, the Law and the Gospel, the Old and New Dispensation. In what were they alike, and in what did they differ?

First: in what they were alike. We must recall

the fact that the Gospel was the outcome and development of the Law. It is a characteristic of all God's works, that one grows out of that which preceded it. The Gospel was not, therefore, something new and distinct from the Law. Our Lord said He did not come to destroy the Gospel. It was the unfolded flower of which the Law was the bud. Its outline was given, its character and power typified by that which preceded it.

Here are some particulars of the agreement:

(a) *Visible Church*. As the descendants of Abraham formed a visible nationality, having a common faith and government, so the spiritual descendants of Christ formed a visible society under the Apostolic faith and government.

(b) *Priesthood*. In the Old Dispensation, the Jewish people were a body of Kings and priests unto the Lord, and in like way the Christian people are called kings and priests; and as there was a special order in the Jewish nation set apart with special powers and functions, so now there are special kings and priests in the Christian Dispensation ordained with special duties and powers.

(c) *Three Orders*. As there were three orders in the Jewish ministry of High Priest, Priests, and Levites, so now we have the type fulfilled in the Christian three orders of Bishops, Priests, and Deacons. The Church at Jerusalem was the Mother Church.

(d) *Ordained*. Again: we learn from the history of Korah, Dathan, and Abiram, that no one could

intrude upon the priestly office without the most terrible responsibility, so we find that no one in the Christian Dispensation taketh this honor unto himself, but he that was called of God, not merely interiorly called, but as was Aaron, who was consecrated by one who had received authority from God so to do.

(e) *How*. Again: under the Jewish Law, the ministerial office was continued by a carnal succession, and not committed to men here and there who might approve themselves as called by being fitted for the work, so now there is a spiritual succession. Each generation of priests under the Law begat the following generation, so each generation of priesthood under the Gospel begets its successors by ordination of the Bishops.

(f) Again: under the Law there were two forms of worship: that of the synagogue, which consisted of reading the Scriptures, exposition, psalms, and forms of prayer, and that of the sacrifice and glorious worship of the Temple. The two have been continued by us in the divine offices of Morning and Evening Prayer, and the Holy Eucharistic Sacrifice of the Altar, etc.

(g) Again: as there was an ecclesiastical year with its procession of festivals looking to the coming of Christ, so now we have the series of festivals which set forth our Lord's Life and move about Him as the Son of Righteousness.

Thus the Christian Dispensation was built on the Old, it rose upon the old foundations, it was the

Old glorified. It was like the six water pots whose water was turned into wine.

II

There was, however, one great and important difference. The Jewish ordinances could not convey grace. They were merely types and figures and pledges of what was to come. Christ instituted sacraments which were to convey grace and unite us to Himself. The two greater ones, and necessary to salvation, are Baptism and the Holy Eucharist. The others which are not for all, but for certain states of life and needed under certain conditions, are Holy Orders, Confirmation, Absolution, Marriage, and Unction for the Sick. There are channels of grace. By these we are united to Christ, and the Christ Life flows into us. They are communications of the Precious Blood, of the power of the Resurrection; by them we are made sons of God, partakers of the Divine Nature, and grow up by their power into the perfect man, into the fulness of the stature of Christ.

Here we find a distinction between the Protestant and Catholic systems. Baptism would only be by the Protestant regarded therefore as a sign, a pledge, a token, not necessary, and not as our Articles declare, "an effectual instrument of grace." Sectarianism having lost Bishops, who are the successors of the Apostles, lost the Apostolic rite of confirmation or laying on of hands; they therefore have deprived themselves of those gifts of the Holy Ghost that are bestowed thereby. From the loss of the Priesthood

there naturally has followed the loss of the Real Presence of Christ's Body and Blood in the Eucharist. The precious Body and Blood of Christ are only there to them, in figure, or sign, not in reality. Through the loss of a priesthood by whom Christ conveys His word of pardon to penitent souls, absolution was lost. While we love all who call themselves Christians and have been baptized into Christ, we regret they have lost so many helps and gifts that the Gospel brings. In depriving themselves of the priesthood they have lost so many means of grace and made the sacraments of the Holy Communion and Baptism like Jewish ordinances. If St. Paul was again among us methinks he would exclaim as he did to the Galatians, "O foolish Christians, who hath bewitched you, that ye should have substituted Jewish ordinances for the sacraments of the Gospel." If our sectarian friends when preaching Christ to the unconverted, beg them to trust the testimony of so many millions who have found Christ and experienced religion, may we not ask them to consider and trust the evidence of so many more hundreds of millions of Church people who, whenever there is an apostolically descended priesthood, have found Christ's Body and Blood to be really present in the Holy Eucharist to their great joy and the perfection of their souls.

III

Now that this distinction between the law and the Gospels is not merely an academical one, is seen when we come to apply these principles to the great

moral problems which concern ourselves and the Community.

Take the matter of Sunday observance. Why keep Sunday, and how shall it be observed?

There are good people who feel the whole Christian Church has gone wrong these nineteen hundred years in keeping the first day of the week and not the seventh. Now it must be argued that while there is a command to keep the seventh day, it is not said that it is the seventh day of the week; and so long as one day in seven is observed, the commandment is obeyed. Others have argued that it is impossible to say which is the seventh day, for if two persons should on a given Saturday start in different directions to go round the world, and keep their own reckoning of the seventh day, they should on their return, one having lost a day and one gained a day, be keeping, the one, Sunday, and the other, Friday.

But the better reason for keeping the first day is: that when God, through Moses, bade the Jews in memory of His work in Creation keep the seventh day, or Saturday, God through His Apostles changed this and established the first day of the week. It was taken because Christ rose on that day, and the new creation was inaugurated. Thus we find (Acts xx. 7) the disciples coming together to celebrate the Eucharist, "on the first day of the week."

But how shall we keep it? Shall we keep it as if it were the Jewish Sabbath? "The Lord's Day was never identified with the Jewish Sabbath, before the rise of Puritanism in the seventeenth century.

The Puritan Divines said that the Lord's Day was in fact the Jewish Sabbath and all that is said in the Old Testament applies to it."

IV

Thus without suspecting it, they took up about the Sabbath exactly the position which the judaizing party in Galatia took up about circumcision. They said that a purely Jewish ordinance was a necessary element of the Christian life. If St. Paul could appear it is not unlikely he would have repeated his old exclamation: "Oh, ye well-meaning but foolish people, who hath bewitched you that you should revive a Jewish observance in the midst of Christendom."

St. Paul bids us reject the keeping of the Sabbath or the seventh day, as no longer of observance. He connects its keeping by Christians with that of the Jewish keeping the New Moon. "Let no man judge you in respect to an Holy Day, or a new moon, or of the Sabbath Days." In his eyes the Jewish Sabbaths are just as much of the discarded system of the ceremonial law, as was the observance of the new moon.

It is a day for devotion, for rest, for recreation, and all recreations are lawful which do not interfere with its primary purposes. The Church has kept the first day, and a Christian of the early centuries would not have the Lord's day worship in which the offering of the Holy Eucharist was omitted.

Again: consider the Temperance problem. The Church has her Temperance Society and all Chris-

tians feel the need of strength against temptations to intemperance, and lessening them. Sectarianism in its Puritan spirit strives to do this by force, or law, or prohibition. It is a judicial mode of dealing with a moral problem. The Church looks rather to the aid of moral restraint, and to the aid of grace. The Puritan is wont to forbid the use of all fermented liquids as something wrong in itself. It has been known to quote such texts as "touch not, taste not, handle not," as favoring prohibition, whereas the motto was a heathen one which St. Paul was condemning. It would not be in accord with the example of Christ, who turned the water into wine, to a very large amount, and bade its distribution at the Wedding Feast, to condemn as sinful that which He thus provided. It is indeed a matter in which the Christian is concerned and efforts should be aroused, and on which Christians should be allowed charitably to differ. Prohibition may be the better way to stem the evil in some localities, high licenses in others.

But let not those who favor prohibition condemn those who favor some other plan, and neglect the authority and example of Christ for their own practise. For great as is the evil of any fleshly sin, it often, by the shame it brings, leads to repentance; and in the next world, when free from our present bodies, we shall be free from its appetites; while on the other hand the spiritual sins of pride, self-sufficiency, etc., are more deadly because unsuspected and more lasting in their effects.

Again: in respect to the Church's discipline. In the early days of the race, God dealt with men as we deal with children. He laid down certain rules, and gave commands which they were to obey. Under the Law, men were told not to do this, not to do that. Under the Gospel, the standard of life is set before us in Christ, and grace given for its fulfilment.

Two errors have arisen in Christian times. Some have said because they were not under the Law but under Grace, moral law was no longer an obligation, and it did not matter how men lived, provided they were of the predestined, and saved by a legal fiction that Christ had paid the debt of all their sins.

The other and more popular error of our day has been for the sects to lay down certain laws of their own making, regulating Christian conduct. Christians were not to go to the theater, dance, play cards, or ride on Sunday. The spirit of this is a return of Judaism. The Gospel which has made us free, makes each Christian responsible according to his light. The world for the Christian consists in whatever his own conscience teaches him hinders his walk with God and his advancing in holiness, etc.

To sum up what we have said: In the moral order, the Gospel has made us free, free by the grace it gives us, to obey the law of our nature and of Christ. It is not only our acquittal before God by the merits of Christ, but it is a reception from Christ of grace by which we are enabled to keep the Law. Let us attempt through God's grace to advance, and sanctify the inward man.

A CONSECRATION SERMON¹

THE LIVING TEMPLE OF CHRIST'S CHURCH AND THE
TWO WITNESSES OF THE WORD WRITTEN AND
THE SACRAMENTS

"And the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein.

"And I will give power unto my two witnesses and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.

"These are the two olive trees, and the two candlesticks, standing before the God of the earth."—REV. xi. 1, 3, 4.

OUR Lord and Saviour Jesus Christ, the Incarnate Son of God, as God consubstantial with the Father, as man one of us, uniting the two perfect natures in the Person of the Eternal Word; — at once the Atonement and the At-one-Maker, who, on behalf of humanity, by His cross and Passion, removed the barrier which man's unacknowledged and unrepented disobedience interposed between the action of God's free love towards His creature, and reconciled God and man: who, as our Redeemer, refusing ever, as the condition of our deliverance, the aid of His divine nature, tempted in all points like unto ourselves, fought out the battle of humanity against sin, Satan and death, bought us at the cost of His own sufferings, and by His victory changed the consequences of sin unto means of our advance-

¹ Preached at the Consecration of Dr. Nicholson as Bishop of Milwaukee. Printed (1899) at the request of the Vestry of St. Mark's, Philadelphia.

ment towards God: who, as our mediator, joining in Himself the uncreated and the created natures together, became the living Bridge-way through which redeemed humanity, by the operations of His threefold office as Prophet, Priest, and King, might pass from nature to grace, and from grace to glory, and become incorporated with the divine Life: Jesus Christ, in all the radiant beauty of His ascended manhood, abides in the midst of His Church, which is His living temple. For He has but one body and one abiding place. He is ever at the right hand of power, the center of the new spiritual organism. Heaven is where He is, and where He is, is heaven.

He abides in the midst. And round about Him are gathered those in the ecstatic joy of glory, in the purificative advancements of Paradise, in the militant struggle of wayfarers; and, as their Light and Life, He is evermore making them more abundantly partakers of Himself according to their capacity, and carries on the work of the new creation which He began.

He began it in the deep counsels of eternity when He measured the predestinated gifts decreed through incorporation with the Incarnate One, and responded in the bosom of the Godhead, "Lo, I come to do Thy will, O God." He began it in time, when, conceived by the Holy Ghost and born of the Blessed and Ever-Virgin Mary, He entered at His baptism on His threefold Messianic office as Prophet, Priest, and King, and began to gather others into union with Himself.

First, from out the followers whom love had drawn together, He drew some into a more intimate union and called them from discipleship to apostleship. Gradually He associated them with His three offices and commissioned and finally consecrated them.

During His public life, when He, the Light of the World, was preeminently exercising His prophetic office, so strikingly illustrated by the shining glory of the Transfiguration, He gave unto the twelve "to know the mysteries of the kingdom of heaven"; "to tell the vision," and bade them "go and preach."

Next, in the dread hours of His Passion, when He had entered into His suffering life and the dark shadows of Calvary lay thick about Him, with solemn symbolic actions He laid aside His garments in token of the emptying Himself of His glory, and took a towel, symbolizing our humanity, and girded Himself therewith, and in the water He had poured out, He washed and wiped the feet of those who were henceforth to tread His temple courts as His priests,¹ and commanded them to make that Memorial of Calvary which was to show forth His death until His coming again, saying, "Offer this for a memorial of Me."

When in royal might He stood before them in the power of His victory over death and hell, then as the Victor-King breathing on them, He gave them authority to admit men to the new kingdom by baptism and to minister the sovereign's power of pardon, saying, "Whosoever sins ye remit they are

¹ Lev. viii. 6; Ex. xxix. 4.

remitted." They were still further made sharers in His kingly power. They were empowered to send others as they themselves had been sent. As my Father hath sent Me, with power to send others, so send I you. All mission and jurisdiction was theirs. They were to sit on thrones, judging the twelve tribes of Israel. Thus He gradually gathered them into union with His threefold office as Prophet, Priest, and King.

And then, He who had thus united them to Himself did one thing more: He consecrated them. From out His own human nature, where It dwelt, into theirs He sent the Holy Spirit. There is a sound as of a rushing mighty wind, the tongues of fire glisten in the air, the Spirit vivifies the body. The Head and all its members are made one. The living Temple is formed. The Spirit comes as a Person, and comes to abide. By the Spirit's action without, men hearing Christ's message are drawn to the organism in which Christ and the Spirit dwell. Prevenient grace still moves upon the whole face of humanity as it did of old upon the waters. But He dwells within the spiritual organism of His Church and endows it with eternity. Any hand by baptism can take the wanderer in. Through His indwelling all the members of the body are sanctified. By it the apostles are empowered and made "able" ministers of the Word. They are enabled to perform all those prophetic, priestly, and kingly functions Christ commissioned them to do. Theirs is something more than an office. They have become living

spiritual agencies. They stretch forth His hand to heal.¹ They make articulate His voice to teach.² As they gather others in any degree into fellowship with their order, to that extent they make them partakers of the offices of Christ, and they become spiritual instrumentalities through which He acts, building the Temple into its many mansions and filling it with the Light and Life and Love of God.

First, some are gathered with prayer and laying-on of hands into fellowship, especially with their prophetic office, and the order of deacons is formed. The genesis of the office is discoverable in Acts v. 6, 10, where "the young men" referred to are not simply young men, but officials of the Church, as the Greek article suggests. They were probably performing among the Jewish Christians the same duties arising out of the community of goods, as the seven deacons were ordained to render the Gentile widows. But that the duties of the latter were something more than that of laymen or almoners, is clear from the apostolic requirement that they should be men full of the Holy Ghost,³ and from their ordination by prayer and imposition of hands.⁴ They are found in Philippi⁵ and in Ephesus, where the community of goods did not exist. The spiritual character of their work is seen in the case of the deacon Stephen.⁶ They can preach and baptize. They can officially do nothing more.

Then, as local needs require, the apostles ordain

¹ Acts iv. 30.

² Acts vi. 3.

⁵ Phil. i. 1.

² St. Luke x. 16.

⁴ Acts vi. 6.

⁶ Acts vi. 8, 10.

them "overseers" or "elders" in every church.¹ God, in the formation of the Church, uses both Jewish and Gentile ideas and expressions.² These, as "overseers," partake in the apostles' power of government, in the local administration of discipline, as "elders" are gathered into union with the apostles' priestly functions.

Then is fulfilled the prophecy of Isaiah applying the sacerdotal title of priest to the Christian ministry.³ The apostles give the name of presbyter to the order, not as being taken from the synagogue (for the elder of the synagogue, by virtue of his office, did neither sing, nor preach, nor pray), but from Christ, our elder Brother. The name declares that the temporary, substituted⁴ order of the Jewish priesthood has passed away and the true priesthood who could offer "better sacrifices than these"⁵ has come.

It has fuller spiritual powers than the old possessed. Did the Jewish priest exercise ecclesiastical rule? To the Christian priest it is said, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Had the Jewish priest the power of reconciliation and excommunication? To the Christian priesthood was given the ministry of reconciliation, that whosoever sins they remit they are remitted, whosoever sins they retain they are retained. Could the Jewish priest stand with his

Acts xlv. 23.

³ Is. lxvi. 21.

⁵ Heb. ix. 23.

² Titus i. 5, 7.

⁴ Num. iii. 12.

censer between the living and the dead and stay the plague? "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." Was the Jewish priest to offer sacrifice? "We have an altar," and there make the memorial of Calvary and offer it to God.

So the second order is formed.

Then, finally, the highest order of the ministry arose. The church at Jerusalem, the mother of all churches established by the ordering of the Holy Ghost, with its priests and local bishop, St. James, becomes the God-given model which the Church at large followed.

Sundry graces, gifts, and abilities did Christ indeed bestow on His Church. These were of three general kinds, viz. government — illumination — ministration. First, government, summed up in the Apostles; secondarily, illumination, its highest expression being found in the prophets; thirdly, ministration in the various ways of teachers, evangelists, pastors.¹

Concerning the gifts under the two latter heads: gifts of prophecy, inspiration, discerning of mysteries; gifts of teaching, exhortation, guidance; gifts of healing, miracles, speaking with tongues; these, it must be noted, exercised alike by laity and clergy, express graces and gifts, not ranks of the ministry. These latter, summed up in the Apostle-

¹ 1 Cor. xii. 28.

ship, to whom alone all the powers of government were primarily committed, are only three. The highest is that which contains the two others in itself, and to which the name of apostle, and now exclusively bishop, is given. For when local troubles arose, as at Corinth,¹ and death was fast closing in on the apostles and there was need for the preservation of that order in its completeness, to whom alone the command of propagating the ministry is recorded to have been given; then the apostles gathered others, by prayer and laying-on of hands, into the full participation of their own powers of government and ordination, and so perpetuated the apostolate as the living order through which Christ the eternal Prophet, Priest, and King acts in the formation of the new creation. The apostolate is a permanent instrumentality. Its members change as the years pass, just as the atoms of the wave sweeping towards the shore change, and the wave yet retains her form. So the order abides as a living agency. And each new bishop — our brother who is to be consecrated to-day — is brought into union with the Lord and His offices, not by a grace which has percolated through nineteen centuries, as water in some Italian garden descends from fountain to fountain, but by as proximate an agency and as immediately as at the consecration at Antioch, or as Timothy by the hands of St. Paul.

The Spirit lives within this apostolic order and unites it to Christ. He brings all things to remem-

¹ Ep. St. Clement.

brance, "whatsoever ye have heard of Me." The Apostles' Creed contains but the words of Christ Himself. He uttered them. Moreover, the Spirit leads the Apostles into all truth. By Him they understand the many things Christ declared He could not once say.¹ They see how the reception of the Magi and Greeks in the temple, and the Syro-Phœnician woman, declared the breaking down of the barriers between Jew and Gentile; how the accepted title of Lamb of God contained the atoning vicarious efficacy of Calvary; how the Church and its threefold ministry should be ordered; how the Christian worship should be made like unto the choral symbolic liturgical worship of heaven, where the High Priest was seen standing in His sacred vestments, and there was the angel with his censer, and the lights were ever burning before the throne.

The Spirit never leaves them. The temple and altar, and them that worshiped therein, were capable of measurement. They were not like the unorganized multitude, formless, creedless, undisciplined, without the court. The temple, the altar and its priesthood and the worshipers, have strength of form and organization, and the beauty of order. So the apostles organize the Church, set in order its worship, establish its discipline. They protect the faith by forms of sound words, by establishing customs and traditions, by writing of four histories of the Lord's life, by annals of the apostles' labors, by epistles to the churches. The three great apostles,

¹ St. John xvi. 12.

St. Peter, St. Paul, St. John, succeed each other in leadership and do each a special work. The first, the Rock-man, lays foundations. The second extends the faith to the Gentiles. The third, the beloved disciple, surviving all, is the special vehicle of communication between the ascended Lord and His Body the Church. He receives from the angel's hand the book of prophecy¹ and eats it. To him the care of the Virgin Mother is committed. He rules over the churches and establishes the episcopate.

The Spirit abides with the order. The order bears witness to the "faith received" in councils, and disperses the mists of heresy by new definitions. When the human element would assuredly by force or fraud go astray, the Providence of God protects the Church by overruling her divisions, to the preservation of her infallibility.

The ages roll on, and the order exists, and Christ's never silent Voice utters itself through the creeds and liturgies, and Christendom's common consent. It reveals Christ Himself in the midst of His temple, by the altar and its priesthood worshiped, and as being the Life and Light of His worshipers. It comes to us with the emphasis of a continued utterance of nineteen centuries of Christian experience. It comes to us with all the authority with which the Master taught upon the Mount, and with all the pathetic tenderness with which He welcomed sinners.

As His organ the Church declares the Catholic faith, and as we act on it, it becomes more and

¹ Rev. x. 10.

more approved by the reason, welcomed by the conscience, is verified by a continuously enlarging experience, brings us into contact with a dearly, supremely beloved Person, and the Gospel, the dear Gospel of our salvation, is found not to be a creed, but a life, a light and revelation within us, a well of water springing up to eternal life, a union with God Himself.

II

“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth.”

Standing before the Incarnate Son of God, who in the spiritual organism of His temple, the Church, reveals Himself, and bearing their corroborating testimony to the Catholic faith, are the two witnesses of the Sacraments and the written Word.

Both are filled, like the candlesticks and the olive trees, with the oil of the Spirit's abiding presence, and through each, Christ, the Enlightener and Nourisher of the soul, communicates His light and life.

Consider first the witness of the Sacraments. They are at once: (1) Communications of His life; (2) Means of spiritual enlightenment; and (3) Witnesses of Himself.

All Sacraments and sacramentals, Holy Orders, confirmation, penance, matrimony, visitation of the sick, alike do this; but preeminently so, the two

great Gospel Sacraments of baptism and the Holy Eucharist.

They are the instrumental life-givers. For Baptism is not, like the coronation service of a king, an acknowledgment of what the child already is. The child, truly indeed God's loved offspring by way of creation, is in Baptism translated into the new creation and incorporated into the Incarnate One and made His child. In the Eucharist, the elements are taken by the consecration out of the old material universe into the new spiritual one, and become identified with His human nature and are His Body and Blood. Zwingli says, They are empty signs and memorials only. Calvin says, Christ gives Himself concurrently with them. Christ says, they are My Body and Blood, and what the Word declares, that the Word makes them to be.

For Christ, the Incarnate Son of God, is to the new creation what God, "Creation's secret force," is to the old.

God (though transcending it) is immanent in nature. Christ the God-man is immanent in the newly forming creation. It rises, is forming, evolving, out of the old. It is the creation from which all sin and sorrow shall be banished, and perfected righteousness bring joyfulness, and where God's never-withering youth will make all things new. The laws of it are as simple as those of nature's oneness, and as complex and beautiful too. What is called "power" in the material universe is in the spiritual organism called "grace." What "force"

is in the one, the Holy Spirit is in the other. What "matter" is in the first, Christ's body is to the second. He has, it must here be noted, but one body. The body he took of the Blessed Virgin is the same body that suffered, rose, and which He wears now. Conceived by the Spirit, endowed with the Spirit, it always was spiritually endowed. "The words" (*τὰ ρήματα*), those things which I have been speaking to you about, i.e. my Body and Blood, "they are spirit and they are life"-giving. He restrained the exercise of their powers during His public ministry. But He walked on the sea, came through the closed doors, appeared to Saul in the roadway. Out from His body virtue, health, life, went forth. This spiritually endowed body, united to His omnipotent divine nature, is present and effectually operates in the spiritual organism of the Church wherever He wills it to be. It does not have to move, as ours does, to go from place to place. And as God's presence in the universe is by His own power, so is Christ's Body and Blood present to His Sacraments by His own act and not by the faith of those who discern them. Moreover, where His Body is, there is His whole human nature, and with it His divinity and, as uniting them, His Person.

Therefore, in reverence for so great gifts, the Church exhorts to fasting before Baptism, and so by pious custom receives the Blessed Sacrament of her Lord's body and blood, and ere she eats, bids us pause and worship, and draw nigh and kneel, and

her acts of adoration, offered in acknowledgment of His loving act of condescension, are lawful as having for their object the adorable Person of the Incarnate Lord.

So likewise the Sacraments enlighten. By their external light the creed is seen to be the creed of Christ. Baptism with water in the name of the Father, Son, and Holy Ghost, declares the doctrine of the Blessed Trinity as the fundamental doctrine of the Christian faith. It manifests our sinful condition and the need of a washing away of sin. It reveals the necessity of our incorporation into Jesus Christ, who suffered, and was buried and rose again, that we might be buried with Him in baptism and in Him rise. The fewest words and simplest ceremonial possible of the Holy Eucharist reveals that the Word was made flesh. "This is My Body," said age after age at the altar, declares that He took our nature and never put it off. It evidences His offering on Calvary, where His Body was broken and His Blood outpoured. It bears witness to His triumphant resurrection, of our union with Himself, of the formation of the Church by our union with one another, of the communion of saints and the life everlasting.

But the splendor of the interior illumination is surpassingly greater. Filled with the divine light of sacramental grace, the reason not only believes, but the spirit sees and lives and rejoices in God its Saviour. Christ is not a Christ on paper, or a Christ in history, or a Christ in a far-distant heaven, but

a Christ, God of God, and Light of light, within one.

The Sacraments are witnesses. Science can demonstrate no more certainly any of its hypotheses concerning the existence of any force or operation of matter by its test of verified experiment, than by the experience of millions of Christians in the Catholic Church is demonstrated the reality of the real Presence in the Blessed Sacrament, the operations of the Spirit, and the indwelling within us of Christ. This life of Christ in the Church is the most potent evidence to those without, in the formless, creedless, worldly, unmeasured court, that the Church is a living, spiritual, divinely-formed organism.

By her recognized meeting of the needs and longings of the human heart; by solving, as naught else can do, life's sphinx-like problems; by delivering man from his despondencies and gloomy pessimisms; by presenting a satisfying end to his noblest aspirations; by bringing his body under the control of his reason and subordinating his reason to his higher spiritual nature, and that to God; by freeing him from sin's great burden, and the painfulness of the law's restraint; by making him free to obey the informing spirit of righteousness within him; by the hope which it inspires towards all men, as it sees in them the possibilities of Christ's re-creating grace; by the transformations it has wrought in heathen nations as they have been brought under its influence; by the love which binds, in spite of outward divisions, the household of faith in one; by

the indomitable zeal which inspires its missionaries, and the grace which makes its martyrs sing in the flames; by the illustrious sanctity of its religious orders, the supernatural lives of its saints, and the joyous consciousness which fills her children of their union with God, the Church, filled with sacramental life, bears witness to the world.

Oh! on this solemn day, as we feel the Spirit's power and realize as Churchmen the responsibility to be living witnesses of the sacramental life, and the heart glows with Christ's love, let us one and all break forth in earnest, heart-felt, entire self-consecration and declare ourselves — henceforth and forever — consecrated to holiness, consecrated to the Lord.

III

Turn we next to the other great witness, the written Word.

Hushed be the disputers of this world, the sound of human reasonings, the wranglings of critics, the contentions of schools; "The Scripture cannot be broken." Hushed be the bewilderments, the agitations, the fears of troubled hearts; "The Word of God endureth forever." "The engrafted Word is able to save your souls."

Put we off our shoes from off our feet and veil we our faces, and let us put our hands to our mouths and our mouths in the dust, before the profound mystery of God's written Word.

Inspiration! What is it? In the natural order it is a quickening of man's natural faculties to the

highest development of genius. In the new creation it is, moreover, the subordination of the human element to the divine.

In the compilation of His Word, God uses throughout the ages many men, with widely diverse talents, for separate and manifold purposes, with reference to their own time, and that which is to come; and the degree and purpose of their inspiration varies according to their respective duties.

The Spirit moves some to write, as He did the Prophets and Psalmists; or to compile out of existing histories, traditions, literature, as He did Moses; or to present supplementary facts as respecting Old Testament accounts, as did the Apostles; or to interpolate explanations like the death of Moses, or those in the revision at the time of Ezra. He uses the writer's characteristic habit of mind and forms of expression: Persian forms in later prophets, rabbinical arguments in the Pauline epistles, Platonic phraseology in St. John.

Even their forgetfulness or omission of facts, as in the case of Melchizedek's parents, or the writer's way of apprehending natural phenomena, or their partial apprehension of His revelation, are made subordinate to His purposes.

He speaks inwardly to those who have grown into special union with Him, and, by its own self-evidencing power, they know it to be the Word of the Lord. He reveals His mind at times in dreams or visions, or in ecstasy,¹ which they who receive

¹ Contra, see *Lux Mundi*, *Essay on Inspiration*.

them know to be not of nature's ordering. They are caught up, whether in the body or out of the body they cannot tell, and hear His voice; or, as in the case of St. John, the Lord Himself, abiding in the midst of His Church, carries on and completes the revelation through His Apostle, and not as the fruit of meditation only upon past utterances, but as the outcome of his intercourse with the ascended Lord, St. John writes the Gospel of the Ascension.

By His inspiration the Spirit of truth guards the writer's essential inerrancy. Each book and prophet adds something to a growing outline which Christ and the Church fill full, and so proves for the whole a unity of design. Writers at different times and on different themes give the explanatory key-thoughts to the difficulties in other books and so testify to the Spirit's modifying and controlling action.¹ Little by little, though the writers are all unconscious of it, do they, beneath their primal meaning, tell in typical language the story and work of Christ which grows with perfect symmetry and completeness of structure from Genesis to Revelation, and so demonstrates the writers to have been under the guidance of an intelligence other than their own.

The written Word self-evidences its own inspiration. True, there are difficulties within it, but it would not be God's Word if there were not. True, it records miracles, but miracles are but a manifestation in the natural order of the laws of the new creation. Belonging to it the Word exacts rever-

¹ Cf. Liddon: sermon, *Inspiration of Selection*.

ence as a shrine of God. The endeavor by criticism to extort its meaning, as if it were like any other literature, is to bring out of its mouth of fire the punishment of spiritual paralysis. Written by the Spirit, it can be understood only by those living in the power of sacramental grace. Written by the Spirit, it means all the Spirit, abiding in the Catholic Church, reveals it to mean. Recognized by reason, it further proves itself to the believer, by the inexhaustible fertility of its meaning, the treasures of its spiritual wisdom, the comfort of its promises, to be the organ of the mind of God. From its pages an unbeliever might not be able to construct the Catholic faith, but given that faith, the Word is construable in accordance with it. The Scripture is a corroborative witness along with the Sacraments to the faith revealed by the Church.

Like God, clouds of darkness encircle it. It begins with the mystery of creation and ends with that of glory. The law and Gospel lie between; and through the glory-mists of the two mighty mysteries of creation and glory, and the histories of the two dispensations, the light of revelation shines forth, focused in one person, who pervades it all, who explains it all, who is the light of it all, the Person of Jesus Christ.

Right reverend and dear fathers, and you, dear brothers in our common priesthood, ye know full well that the great conflict draws to its close. History is but the record of the never-ceasing contest between the Church and the world. The Church,

because she is the Bride of Christ, must in her collective entity repeat the life of her Lord. She must be betrayed, rejected, crucified, ere she passes to her risen life. A time there now is when the Apostles are divided, and St. John alone is by the cross, and the daughters of Jerusalem weep. A time there will be, perhaps it is now, when the world rejoicing believes she has put the two witnesses to death. They prophesied in outer garments of sackcloth, calling men to repentance, and the world hates them. She has dragged them out into the street of her city, the city of Sodom and Egypt and apostate Jerusalem, and jeered at them, and ridiculed them, and insulted them, and gloated over them as dead. They tormented her conscience, but now they have no power; to her they are lifeless, but because she is dead.

The world goes on progressing towards the rise of that despotic power of the final Anti-Christ, who, in the name of material progress and social science, promises to achieve by force what only grace can do, and who will make war upon the saints.

Oh, the coming terror and the woe! Oh, the trials of that coming century of blood! Already the second beast ariseth out of the earth.¹ A world-wide modern civilization takes the place of the Roman. It hath all the power of the first beast. It doeth great wonders. It brings down fire from heaven and works mighty miracles of power. None can advance to profit or honor but they must first receive its sign in the hand or forehead, and be

¹ Rev. xiii. 11.

branded as its slave, to think as it thinks and work as it bids.

The world and the apostate Christianity, rejecting the Trinity, the Incarnation, the deity of Christ, His vicarious atonement, His resurrection in the flesh, His Church and altar, and priesthood, and Sacraments, and inspired Word, grows more boastful and triumphant.

Do the powers of heaven seem to be shaken? Do the stars fall? Does the sign of the cross of persecution begin to appear? Then lift up your heads, for your redemption draweth nigh. As the world waxes evil the Church becomes purified. She feels the nearer presence of her Lord's approach. She has all along known He would be true to His word. She discerns His footsteps. She feels a glow as the cloud which hides Him begins to fade. Her heart quickens and her pulses beat. The witnesses are seen, full of the resurrection and ascended life, upon their feet. Ere the great final world's earthquake, as many behold they will repent and give glory to God. The Church already kindles with the missionary zeal as of another Pentecost. She waits but to break forth in the fulness of the revealed glory of the new creation into the song of Moses and the Lamb.

Blessed is it, dear and Right Reverend Fathers, and you, priests of the altar, and all ye members of Christ by baptism, anointed as kings and priests unto God, to live in such times as these — times when you can bear witness by your lives to the

Catholic faith, when you can do great things for Christ and His Church. — Naught else, ye know, is so entirely worth the doing. Naught else will stand when He appeareth. — Times when some of you may win the crown of martyrdom — when all of you may become saints.

A great cloud of witnesses surrounds us. Angels and saints, apostles, prophets, martyrs, confessors, doctors, religious, are looking on. Those, like St. Simon and St. Jude, whom we are bound on this day especially to honor; those who have won their crowns by martyrdom; those who have illuminated the Church by their doctrine, or enriched it by their alms and labors; those who have, on beds of pain or hidden trials, filled up the measure of Christ's sufferings; those who have taught, as mothers or consecrated sisters, the faith to little children; and one with the multitudinous and the sainted host as they long and wait, Andrewes, and Laud, and Ken, and Sherlock, and Keble, and Pusey, — White and Kemper, and Seabury, praise and plead responsively to the mighty impulse of the exulting throb of joy in the heart of Jesus as His appearing draws nigh.

Respond we also to that divine impulse. Recognize the apocalyptic warning. Redeem the time. Come ye out from the world. Be ye separated from it. Living in it, be no longer of it. Break with the past. Forget the things which are behind. Rise up to a nobler, higher, God-inspired life. Be men for God, be men of God. By one bold action come to Him who can make all things new. Answer the love

that from the cross invites by a love that trusts. He who knows thee, loves thee, and thou canst trust that love. Give all, and thou shalt find all. Consecrate your time, your talents, your means, your hearts, your all to Jesus. Let heaven's courts ring anew this day with joyous hosannas over returning penitents and advancing saints, and be ye consecrated from henceforth and forever — consecrated unto holiness — consecrated unto the Lord.

And now, dear and much loved friend — you who are to receive your special consecration and be gathered into the fulness of the apostolic order — what shall I say? Rather I should sit at your feet and be taught by you. We have known each other so intimately and so long, I cannot trust myself to speak as I would. But out of the gratitude of my heart, I thank God for what He has done and what He purposes for the Church through you. All that I might say, your congregation here of St. Mark's, which will always be so dear to you, would feel insufficient to express their love. You have been to them so true a pastor that you are their ideal one. The true spiritual bond will not be broken. They will follow you with their sympathy, keep step with you in your work, aid you by their cooperation. You will meet, for I know and love Wisconsin, with an open-hearted, active, and loyal support from your clergy and laity. The spirit of self-consecration, which has made "Jesus only" the life within you, will make you and your apostolate fruitful for Him.

May God give you richly all gifts of government: the discerning of spirits, wisdom and far-sightedness, the strength of hopefulness, the patience of faith. May He choose Himself some token of His love and give it you out of the immeasurable fulness of His own desires and out of the boundless resources of His grace. May He restore you all the grace which by any fault or neglect thou hast ever lost and restore them to thee this day sevenfold. Gathered into Him, He will do His work through thee and fulfil His mind. Others may say of you, and say truly, when you have passed to the nearer vision, he indeed built wisely, labored faithfully, had a zeal for souls, he was just to all, we always knew where to find him, he was the father to his clergy and they treated him as sons, he did nobly, he fought a good fight. Let it be yours, as you see the dear Master's all-loving eye, to be able to say: O Lord, a sinner, most unworthy of all, saved only by the infinite merits of Thy precious blood; as Thy apostle by Thy grace, "I have kept the faith."

THE THREE RELIGIONS

PROTESTANTISM, ROMANISM, AND CATHOLICISM

"Ye should earnestly contend for the faith which was once delivered unto the Saints" (St. Jude 3).

THERE are three diverse religious systems existing amongst Christians, known as Protestantism, Romanism, and Catholicism. I believe that

all who are baptized in the Name of the Holy Trinity, and have a living faith, are entitled to the name Christian. I have a love for them all, and I rejoice to think that, in respect of many of the great essentials of the Christian Religion, they agree with one another. They all profess to believe in God, most of them in the doctrine of the Blessed Trinity, in Christ, His Divinity and Atonement, in the necessity of faith and conversion, and in a promised Heaven.

My subject, however, leads me to deal with their differences. But in what I may say, let me ask you to remember that I am not passing judgment upon any individuals, but simply comparing the three different systems, and trying to see which is the safest and best one. I write chiefly to the people of my own Communion: for my prayer and desire for them is that they may be wise and instructed Churchmen and evangelical Christians.

I. THE RULE OF FAITH

Now these three systems differ in their Rule of Faith. By their Rule of Faith, we mean, what are their respective methods of knowing what Christ taught, and bade His followers believe and do. It will be admitted by all who regard Christ as a Divine Teacher, bearing an important message to all mankind, that He must have left some method by which His sincere followers could know, with reasonable certainty, what they were to believe and do. It is obvious that the method which Christ established

must be the safest and best way; and, if we are sincere followers of Him, we shall say we will adopt and make it our own.

Now the Protestant Rule of Faith is expressed by the epigram, "The Bible, and the Bible only, the religion of Protestants." This is their ordinary and accepted statement when appealed to. We ask, then, did Christ give the Bible into the hands of all His followers, and promise that, if they sought diligently, they should find the truth?

A serious objection to this theory is, that printing on paper was not invented till about the fifteenth century. Christ might have had it invented in the first, but He did not. It is evident, therefore, that this is not the way He established for men to know His doctrine. Besides, this method has not worked well. For it has led to hundreds of competing sects, not agreeing with one another in matters held to be essential, yet all based upon individual interpretations of the Holy Scriptures. We will each of us acknowledge that there are abler scholars in the denominations than ourselves, and we must believe that they are equally in earnest. This Rule, then, of Protestantism, was not established by Christ, and gives us no security, if we adopt it, that we shall find the truth.

Take again the Romanist Rule. Rome claims to speak with an infallible authority, and as having at its head a Pope whose judicial declarations to the Church on matters of faith or morals are, apart from conciliar approval, infallible. The Romanist tri-

umphantly points out the failure of Protestantism, and points to the universality of the Faith as held in his own communion.

But there is, however, a difficulty in accepting this Rule; for the infallibility of the Pope, which is so essential an element in its Rule of Faith, is a very modern dogma. The infallibility of the Pope was not regarded as a dogma of Roman belief until the year 1870. Before that time, Papal Infallibility was openly declared not to be a dogma of the Roman Church. Thus, in Keenan's Roman Catholic Catechism, published by authority, the question is asked, "Is the Pope infallible?" and the answer given is, "No. This is a Protestant invention."

If the Protestant Rule, then, fails, because not practicable for nigh fifteen hundred years, the Roman theory is three hundred years later, and therefore more modern still. As the early Church could not give a Bible to all its members, printing and paper not then having been invented — so until 1870 (the date of the Roman pronouncement of Papal Infallibility), Christians did not know, as a dogmatic and decreed certainty, that the Pope was infallible. Thus the same objection of modernism lies against the Roman Rule as against the Protestant one.

Clearly, the Roman Rule was not made the rule by Christ for all Christians from the earliest times. Moreover, we know that Pope Honorius was condemned by the Sixth General Council, and by subsequent Papal successors, for pronouncing heretical

opinions. Whether he did so or not is not the point; but the Church, by condemning him, clearly held that the Pope by himself was not infallible. The Roman Rule thus breaks down under the test of history. It was not established by Christ Himself.

The third Rule is that of Catholicism. The word "Catholic" means universal. A Catholic believes that the Holy Ghost descended at Pentecost to abide permanently in the Church. He came, not to reveal new truths, but to lead the Apostles into all truth, by bringing to their remembrance all things Christ had told them, and enlightening them to the full understanding of His Gospel.

They were thus enabled to say, "We have not shunned to declare unto you the whole counsel of God." The Faith, thus once delivered, has been preserved by the Apostolically-descended churches throughout all the ages. What the whole Church has, from the beginning, held and taught, and holds to-day, that we know must be the mind of Christ. For we cannot suppose that a Divine Teacher would have so badly taught His doctrine, and that the Holy Ghost so failed in His office of preserving it, as that the whole Church should go, on points essential, radically wrong.

We find this teaching authoritatively declared in the universally-received Ecumenical Councils, guarded by the Creeds, set forth in action in its Apostolically-descended governments, witnessed by the Sacraments, and by the common consent of undivided Christendom.

It is true that the Apostolically-descended Church has become divided, and intercommunion suspended. It is in fulfilment of the prophecy that, while not a bone of Him should be broken, all His bones — that is, of His Mystical Body — should be out of joint. Now the Holy Spirit dwelling in the Church, preserves it in its prophetic or teaching office by two methods. The Holy Spirit enlightens the Bishops when they come together in Council, and enables them to declare the Faith which was once delivered. But when they have been deceived by forged documents, or are under duress, or for other reasons, and, being human, might be led astray, God allows a division to take place in order to prevent the Church from authoritatively uttering what would be error. He thus either opens the mouth of the Church to speak, or lays His hand on her mouth, and prevents her adding definitions. He can remove the disability when it is wise or needful to do so. Division is what has happened in Christendom between East and West, Anglican and Roman Churches. Yet, as each portion of the Church of Christ delivers the Faith received from the beginning, it fulfils, in all sufficiency, its office of declaring the faith.

This, then, is the Catholic established Rule of Faith, viz.: What the whole Church has from the beginning declared, and now — though intercommunion is disturbed — declares, is the way to know what Christ would have us believe and do. It is the living voice of the living Church. It is a voice that comes from the past, but has grown in volume

and intensity with every age, and is uttered to-day, reenforced by the experience and Christian consciousness of nineteen centuries, saying, "This is the way, walk ye in it."

II. THE CHRISTIAN MINISTRY

Another source of difference between the three Religions relates to the Christian Ministry.

The Catholic system has preserved a ministry founded by Christ, derived and preserved from Apostolic times, and is a Priesthood. In this respect Rome is Catholic. Priesthood has its roots in the universally experienced need in man's nature, and its establishment by God in the Old Dispensation. As in the Old Dispensation the whole body of Israel was a nation of Kings and Priests unto the Lord, yet this did not prevent the existence of a *special* Priesthood, so it is in the Christian Dispensation.

As in the Old Dispensation it was a very grave offense (as the case of Korah, Dathan, and Abiram proved) for any one to take upon himself the duties of the special Order without proper authorization, so it is now. The Christian Priesthood is of a higher and more spiritually endowed order than the old one. It is a Good-Shepherd Priesthood. Its members are messengers from Heaven, watchmen guarding the Church, stewards of the Sacraments. They are ambassadors of Christ, and represent Him. They are His agents, and, through their office and acts, bind Him and His actions. "Whatsoever ye shall bind on earth shall be bound in Heaven."

“He that heareth you heareth Me, and he that heareth Me heareth Him that sent Me.”

The Apostolic Ministry, thus founded by Christ under the guidance of the Holy Ghost, unfolded itself into three separate orders, known as Bishops, Priests, and Deacons. These three Orders in Holy Scripture, in the case of the Mother Church at Jerusalem, and established by St. John in the first century in Asia Minor, are admitted at the end of the second century to have been universal. “We can enumerate,” writes Irenæus, “those who were instituted by the Apostles as bishops in the different churches.” This threefold Ministry, transmitted by Episcopal ordination, has existed to the present time, and is thus, according to our Rule of Faith, the Voice of God speaking to us through His Church.

The Protestant Ministry differs from this. Its form cannot be traced to Christ. It has no continuity of succession and authorization from Apostolic times. It fails of authority, because it cannot trace by visible signs its authorization to the God-man Christ Jesus. Its ministers sometimes claim that they are ambassadors from the court of Heaven. But the Catholic Ministry is not like that of the Prophets of the Old Dispensation, formed of persons separately and individually called and sent from God. Catholic ministers are the ambassadors and ministers of the *visible* God-man Christ Jesus. They must, therefore, trace their authority by visible means to Him, just as an ambassador of the United

States must be certified as such by some outward sign, or visible document.

This, Protestant ministers cannot do. They rely upon an interior call to be ministers; the validity of their call being witnessed by a Christian congregation, and by the extension to them of Christian fellowship and recognition from ministers like themselves. The Presbyterians claim a succession through Presbyters. But this is contrary to the Church's tradition. Protestants point to the superior material prosperity of non-Catholic countries; but, as this is often connected with a growing spirit of worldliness, and unbelief, it does not argue much for its spiritual claims. They also claim that their prosperity, growth, and success, evidence God's favor, and their Divine Mission.

But success does not certify — seeing all the prominent sects are successful — that any one is right rather than the others. Mohammedism and Buddhism might, on the same ground, claim Divine sanction. Sectarians' success only proves, therefore, not that they are right, but, like as heathenism has some truths, so they have a certain but imperfect hold of the Gospel. Moreover, they do not claim to be priests. They repudiate the title. It is not therefore illiberal to deny to them that which they reject. They are, therefore, simply Christian laymen, going everywhere, as Christians may do, telling of Christ; but they cannot be regarded as His authorized ambassadors, or stewards of His mysteries.

The ministry of the Roman Church preserves the Priesthood, and three orders; but divides the latter differently from the Catholic Church. It makes the Priests and the Bishops of one order, and regards the Pope as of the highest rank. He contains in himself the whole executive, legislative, and judicial powers of the Church. He nominates, and can remove, all Bishops at his pleasure. He is the source of all jurisdiction. No one is in the Church who is not under him. He can authoritatively declare the Faith, apart from any General Council. In his *ex-cathedra* announcements he is infallible. He is the Church's absolute monarch. He is the Vicar of Christ.

It has been popularly taught to American Roman Catholics that the Roman Church's government is like that of our country, where each State has its own governor, but the whole country has a President for its head. The differences, however, are vital. Obviously, our President is elected by the people. The Pope is elected by a small body of Cardinals, of papal appointment. The President is elected for a short term of years, the Pope for life. The President has no authority over the government of the State. The Pope may appoint the Bishops, and remove them at his will. The Governors may have their own political opinions, and be opposed to the President. The Bishops must believe what the Pope teaches, otherwise they are not regarded as true Catholics.

The objection to the Roman system of govern-

ment is, that it has not the sanction of the whole Catholic Church from the beginning. The Papacy is not accepted by the large bodies of the Eastern and Anglican Churches. Lacking in this authorization, according to our Catholic Rule of Faith, we cannot accept this system as given by Christ.

Roman controversialists repeat unwisely the text, "Thou art Peter, and upon this Rock I will build My Church." They say it over and over again without apparently understanding its real meaning. Our Lord did not say, "Thou art Peter the *rock* on which I will build My Church," or, "Upon you I will build it." Blessed Peter had confessed Christ to be the Son of God. Now in the Old Testament the word "Rock" referred to Divinity. When our Lord therefore said, "Upon *this* Rock I will build My Church," the Apostles naturally understood Him to refer to Himself, whom Peter had confessed to be the Son of God.

Our Lord gave him, it is true, the keys, and so the authority to exercise an office respecting the Kingdom. This, Blessed Peter did on the Day of Pentecost, when he opened it to the Jews, and when he baptized Cornelius the Centurion, and opened it to the Gentiles. The Kingdom of Heaven was thus opened to Jew and Gentile, and it has ever remained open. The privilege thus given to Blessed Peter was a personal one. It did not convey any authority over the others, nor is there any proof in Holy Scripture or elsewhere that he ever transferred this privilege to any other. If it cannot be explicitly

proved that he did so, whatever his privilege was, it must have died with him. Moreover, the Bishop of Rome cannot trace his authority to Blessed Peter, for this authority is not transmitted from one Pope to another. When the Pope dies, the Papacy becomes vacant. The new Pope gets his authority from the College of Cardinals, who represent the Roman parochial clergy, and who elect him. But our Lord did not say, "I build My Church on the See of Rome," and so the Pope cannot prove that his special prerogative comes through St. Peter from Christ.

We cannot but remark here in respect to the Protestant and Roman churches, that, if ever corporate union is to be regained, Protestantism must recover the lost truth of the Priesthood, and the Roman Episcopate recover its full rights now absorbed by the Papacy.

III. OF THE CHURCH

Again, the three systems differ in respect of the Church. Protestantism regards it as an aggregation of Christian believers. According to the Congregationalist system, each little society is independent of the rest. Some sectarians, regarding the Church as more corporately united, yet look upon their respective denominations as confined to this world. There are no sects, it is said by them, in Heaven. The true Church in their view is an invisible body, composed of true believers, and known to God.

The Catholic holds that Christ founded the Church, and only one Church. It became, by the gift and indwelling of the Holy Ghost, a spiritual organism. "The Spirit was imparted, not to isolated units, but to an institution." It had a visible ministry. As developed into the three orders under the Apostles, it was *Apostolic* in its foundation and government. As teaching the whole faith, as received from Christ and understood by the Spirit, it was *Catholic* in doctrine. As possessed of all the sacraments and means of grace for sanctification, it was *Holy*. As united to the God-Man by sacraments its members partake of His nature, and, so united, the Church was indissolubly *One*. It was an organic unity such as our Lord prayed for when He prayed that the Church might be one, as the Father and the Son were one. It was a union by way of nature. Each Christian being baptized, partakes of the nature of Christ, and so the members of the Church are brothers and sisters in the Christian family.

As brothers and sisters they may quarrel, and so break up the union of the family, while outwardly as a family they remain indissoluble. So it has been in the Christian Church. We should pray that its union may be restored, but this can only be brought about by repentance in all parts of the Church, the development of a spirit of Divine charity, and a willingness of the various parts to submit to the judgment of the whole. Now the Church founded by Christ was a visible Church. It had visible officers;

it had visible means of salvation; it had visible and tangible sacraments. It was a visible institution for objectively preserving and communicating the truth and redemptive life. It was entrusted with the Gospel, and was the sphere of the operations of the Spirit.

This Church exists in three parts, as the Church Militant, the Church Expectant, the Church Triumphant. "The conception of the Church as a Divine institution was universal down to the sixteenth century, and is the more prevalent one at this present day. There is thus a continuous tradition of nigh to two thousand years in behalf of the Church as a Divine institution."

The Roman system, by its claim of papal absolutism, makes the Church on earth an entity in itself. It argues it must therefore have a visible head. But there is no more need of a visible head for the Church Militant, than there is for the Church Expectant. The one true Head of the whole Church is Jesus Christ. The visible representative of this headship is to be found in the Bishop of every Diocese. It is thus true, as every family has its head, and every earthly government has one, so each Diocese has one in its Bishop. But it does not follow that there must be one head over all families, or one ruler over all earthly rulers; and so there is no need for a Pope over all Bishops. The Church in her corporate capacity is bound together by Divine charity, and by each part being subordinate to the whole through General Councils.

The Roman system is not Apostolic; for we find that all the Apostles exercised equal authority, and St. Peter, so far from governing the Church, was sent by the collective Apostles to do work in Samaria, and his jurisdiction was assigned to the Jews, as St. Paul was sent to the Gentiles. Again, the Roman system is not Catholic, for the Papacy cannot claim the assent of the whole Church. It has not been the promoter of unity, but of division. For more than nine hundred years, her exclusive claim has been repudiated by the Eastern Churches. As the maker of schism, by demanding uncanonical and unscriptural terms of Communion, she is in the position of schism.

IV. OF DOCTRINE

Divided in respect to their government, these three systems differ, also, in respect to the Faith. The sects differ amongst themselves. The Presbyterians are Calvinistic, the Methodists insist on sensible conversion, the Baptists on immersion, — although, since they have introduced rubber suits, their practise seems inconsistent with their teaching. They all, however, agree that we are saved by faith, and faith only. Protestantism preaches Christ, and Christ crucified, as the source of our salvation. It bids its hearers believe in Christ, trust in His saving work, make an act of confessing Him before men, and then holds that they are in a state of salvation. Its leading doctrine is justification by Faith only.

Man is justified by Faith only, and not by his own works or those of the Law. But he is not justified by Faith only apart from the gift of the new life in Christ. Justification, according to Catholic definition, is being just or righteous. It means a man's being as he should be in God's sight. Its causes may be regarded under the three heads of efficient, formal, and final. The efficient causes are God the Father and God the Son. The efficient proximate cause is God the Holy Ghost, given before baptism, as preparatory to it, and given through baptism as the regenerating principle. Thus objectively given, it is subjectively received by faith. The formal cause is the remission of sins as we state in the Creed; the final cause is immediate and ulterior. It is immediate in receiving the gift of a new nature, being made a member of Christ, and ulterior in becoming an inheritor of the Kingdom of Heaven.

Justifying faith in Protestant theology is an act of belief and trust in Christ's merits and is complete in itself. Justifying faith is, in Catholic theology, the act of a man's whole nature, believing, trusting, loving, and willing to obey God's Will. It is sometimes expressed as faith working by love. This condition is produced by the prevenient grace of God which brings to man incipient faith and repentance, the necessary conditions of baptism.

Protestantism, moreover, confuses conversion with regeneration.

But we read in Holy Scripture in the case of Saul

— a man truly converted, if ever there was one — that his sins were not forgiven at the time of his conversion. For Ananias the Prophet subsequently comes to him in Damascus, and says, “Brother Saul, arise and be baptized, and wash away thy sins.” His sins were thus not forgiven by his act of faith, or acceptance of Christ, but through the instrument of baptism. The Church holds that, while faith and repentance are necessary conditions for the Sacrament, Baptism is the efficient agent of communicating God’s gift of the new life to us. Again, all Protestants, with the exception of Lutherans, look upon the Holy Communion as a mere symbolical and memorial service. It looks back to the death of Christ, as Jewish sacrifices looked forward to it. Thus they reduce this Christian sacrament to the old level of a Jewish symbol. Well might we say, with St. Paul, O foolish or mistaken Christians — who has bewitched you to introduce a Jewish ordinance into Christianity!

The Roman Church holds to Holy Baptism, Confirmation, Absolution, and the Sacramental system, and is, so far, orthodox. It believes in the real presence of Christ in the Blessed Sacrament, though it makes a dogma of the manner of that presence. It gives the sacrament to the laity, but, contrary to the custom of the first one thousand years, in one kind only. It believes in the validity of the Priest’s absolution, as Christ’s Representative, but it makes confession compulsory. It adds to the Faith, and teaches the doctrine of a penal purgatory, where

faithful souls, whose sins have been forgiven, must suffer temporal punishment to satisfy the Justice of God. These punishments — which are described as terrible — can be mitigated by the acquisition of Indulgences. The indulgence does not, indeed, give permission to commit sin, but, as a Roman Catholic divine once said, "It relieves the sinner from the punishment of it, which is what he chiefly cares about." The doctrine of Rome is also, that Mary is the neck of the mystical body of Christ, and that all graces consequently must pass from Christ, the Head, through her to us. This gives her a unique office. The new doctrines, also promulgated by Rome, of her Immaculate Conception, and of the Papal Infallibility, are unsupported by the early Church. We cannot, therefore, according to the Catholic Rule of Faith, accept them. The Episcopal Church, on the other hand, has Catholic consent for all she declares to be dogma. But it is to be admitted that through the strain and stress of the Reformation, she has lost the comfort derived from her former official practise of praying in her Liturgy for the dead.

V. WORSHIP

In respect to worship, these three systems widely differ.

From the beginning there have been always two forms by which men in worship have approached their Creator. These are, roughly stated, by word and act. Word worship is intimated by Adam's communing with God in the evening of the day;

and, by act, in abstaining from taking of the "Tree of knowledge of good and evil." In the Jewish Dispensation there was the Temple worship, where was offered the daily sacrifice, together with the burnt offering, the peace offering, the trespass and sin offerings for individual needs. There, too, on the day of atonement, was the great offering made for the yearly reconciliation of the nation. Also in every little village there was, since the time of Ezra, the synagogue. There every Saturday — the Jewish Sabbath day — the Jew went for worship. This consisted in reading the Holy Scriptures, recitation of Psalms, exposition, and prayers. Both of these forms of worship were continued in the Christian dispensation. But Protestantism has chiefly retained but one. It has, for the most part, synagogue worship. Having no Priesthood, it has no altar or sacrifice. It presents thus but a mutilated Christian worship. It makes the argument that our Lord offered one Sacrifice on the Cross, and did away with sacrifice. But, as the Jewish sacrifice on the day of Atonement reconciled the Jewish nation as such to God, and restored to the Jewish Priesthood the suspended power of offering the daily sacrifice, so Calvary reconciled God and man, and gave to the Christian priesthood the power and duty of offering the Eucharistic sacrifice for the needs of individuals. In the Catholic Church, and especially in the Anglican branch of it, we have both forms of worship preserved. We have priesthood, and altar, and Eucharistic sacrifice, and the offices of morning

and evening prayer. Thus we have preserved both the synagogue and the Temple worship.

Believing that our Lord's words, "This is My Body, and this Cup is the new covenant in My Blood," are to be taken literally — though it is in a mystery — that the broken bread and the separate consecration of the Chalice set forth and plead Christ's death, it is not a reiteration, but, a representation of Calvary. On Calvary, Christ effected a reconciliation between God and man. His Atoning act did away with the barrier which hindered the full and free action of God's love to His creatures. This act is set forth and pleaded in the Eucharist, and by a partaking of it, man becomes identified with Christ's offering for humanity, and thus is individually saved by it.

As the Church believes that Christ is really and truly present in this sacrament, she adorns her altars with lights, clothes her priests with vestments, and accompanies her service with music and song. Protestantism asks, "Where is the authority for all this?" The Church has ever answered, "So have we received it from the beginning." As God took Moses up into the Mount, and showed him the heavenly worship — which was the pattern he was to follow — so our Lord took St. John up into Heaven, and showed him the heavenly worship, with its choirs, lights, vestments, which became the directory of the Christian Church.

It is sometimes asked, in objection to the Church's sacramental system — How can material things be

the instruments of conveying spiritual gifts? One answer is, that as God is immanent in nature, matter is a real thing, being a manifestation of Divine power. Man does not live by bread alone — that is, bread apart from God. It is God's power that makes it the instrument of conveying physical life. So when by consecration the Divine power in the elements is reenforced by Christ's life, and the visible elements are known by their invisible realities, they become the instruments of conveying the spiritual food of His Body and Blood to our bodies and souls.

It is objected by students of comparative religions that some of the Christian doctrines and its worship are to be found in undeveloped forms in heathenism. This is true; but, as God is immanent in nature and man, what, in respect of religion, is of universal custom, is seen to have its origin in Him. Thus we find everywhere the idea of a God, or gods, and the need of propitiating Him, the existence of a Priesthood, of different kinds of sacrifice, of bodily and spiritual worship, of prayer, song, priestly vestments, and incense. It is said that the old priests of Egypt wore surplices. The figure of a cross, as symbolically used, is to be found. The rite of circumcision was anterior to Abraham. Some accounts in the Old Testament are accounts from heathen annals. All this does not show, says Liddon, "that the true religion is a conglomerate of false religions." It rather shows that what is universal in religion comes from God. It shows that the Holy Spirit lays under contribution customs, symbols, and rites,

and invests them with a higher meaning, and efficacy. He turns the water into wine.

Rome has a true Priesthood, altar, and sacrifice, and we can rejoice that it is so. She is part of the Catholic Church. But we must state that she says her Mass in Latin. She has, however, comparatively little of the Synagogue service. The Priests may recite their breviaries by themselves, but the people have little part in it. The addition of devotions founded on the Faith is not open to the same objections as additions to the Faith itself. Rome dedicates the month of May for special devotions to the Blessed Virgin, the month of October to the associations of the rosary; the month of March is assigned to the honor and devotion due St. Joseph, and the month of June to the Sacred Heart of Jesus. She has instituted the Festival of Corpus Christi in thanksgiving to God for His gift to us of the Bread from Heaven. In contrast with this, Protestantism appears thus, as tested by our older Faith, to be defective in its worship. The Eastern Churches have probably best preserved Apostolic and primitive traditions. Let us gladly acknowledge the devotional spirit found in the Roman Communion, and let us be thankful to God for the great revival that has taken place in the Anglican Communion in respect to worship and devotion to our Lord in the Blessed Sacrament. Protestants have established the Feast of a Thanksgiving Day in recognition of God's bounty in giving us the fruits of the earth.

VI. THE RESULTS

What is the result of these different systems on Christian life? This is, of course, an important, but a most difficult and delicate matter to comment upon, and we are forced to do it briefly and, necessarily, imperfectly. Reading carefully many of the great Protestant revivalists, it looks as if their knowledge of sin and man's sinfulness was less complete than that of advocates of the other systems. They condemn, like the prophets of old, the gross sins of mankind, such as adultery, stealing, murder, and general unbelief. When it comes to worldliness, they make certain artificial standards of their own. It is worldly to play cards, to dance, to attend the theater, to indulge in like amusements. Worldliness, in the Church's view, is anything the Christian soul finds coming between himself and God, and separating the soul from Him.

We do not find the Christian standard and union with God set forth elsewhere as we find it in Anglican sermons, like those of Pusey, Carter, and others. The effect seemingly aimed at by the revivalists is the acceptance by the sinner of Christ and His Cross, and so obtaining thereby a state of peace. Higher attainments in spirituality belong to the few, and are not like those set forth in the Catholic system.

In this system of Catholicity, conversion of adults is equally insisted on, but children are not brought up without the covenant grace. They have been

made members of Christ and the Church in their baptism. They are brought up in the Church as its members, and are strengthened by the gift of the Holy Ghost in Confirmation, and so prepared to receive the Blessed Sacrament of the Body and Blood. The Church offers them Christ's gift of absolution for their sins. She takes them in her care from childhood to death, giving them means of grace and sanctification. They come to know that, if faithful, they are in Christ, and Christ in them. The Holy Spirit develops within them the higher gifts of sanctity.

This is apparently to be seen in the popular books of devotion, which have a deeper realization of the union of the soul with Christ in the Catholic theology, than in that of Protestantism. Protestantism has never produced such books as the *Imitation of Christ*, or the *Sancta Sophia*, or the *Vita Sacerdotalis*, or the *Spiritual Combat*, or sermons like Pusey's, or Randall's Retreats. Protestantism seems to know little of the higher degrees of prayer, of meditation, the prayer of acts, of contemplation, of quiet, of union with God, as revealed in the writings of St. Theresa, or St. John of the Cross. Protestantism does not produce the consecrated Religious Life. It produces good Christians, but the Catholic system makes Religious, and Saints.

Rome does this also, and she may well boast of such saints as Philip Neri, Carlo Borromeo, Francis of Sales, and in modern times of such miracle-working saints as the Curé d'Ars; and so may the Russian

Church rejoice in a John of Kronstadt, and Anglicanism in a Pusey, or Carter, or King.

But the Roman system has been criticized by her own members for the development of the system of Mariolatry, which, in an aggravated form, produces a pietistic and emotional religiousness, which is lacking in strong and solid virtues. Rome has also been censured for cultivating in European countries a superstitious belief in legends, and reputed miracles, which have led the intelligent people to remark on their worthlessness, and to repudiate Christianity. She has thus largely been responsible for the great prevalence of unbelief amongst men in the southern nations of Europe.

VII. THE TREND OF THE THREE SYSTEMS

Finally, let us look at the trend of these various systems. Philosophically considered, Protestantism may be said to stand for individualism, Catholicism for collectivism, Romanism for imperialism. Protestantism thus lends itself to independency. It throws off authority: it is controlled by private opinion. It lives outside of the sphere of Divine illumination, which is the Church. It has not therefore the same gifts of the Holy Spirit. It indulges in the freedom of Higher Criticism. It minimizes the inspiration of Holy Scripture. Its extremists reject as far as possible miracles, and the supernatural. It is impatient of the old theology. Its trend is to give up, as unessential, some of the facts of the Christian Faith.

In this system, we find a denial of the full deity of Christ. He is Divine in a modified sense, but not absolutely God. It is not considered essential by many to believe in His Virgin Birth, in the Resurrection of the Crucified Body of our Lord, or of the literal fulfilment of His promise to come again. It goes along thus with the spirit of the age. It makes Christian faith as easy of belief as possible to the man of the street. Not requiring much in the way of belief, it does not require much in the way of strictness of life, or aim at sanctity.

There is a Conservative school among Protestants who do not tend this way. But the general trend is to minimize dogma as unessential, and reduce Christianity to an ethical and philanthropic position. It holds up Christ as an example, although it does not insist upon the literal meaning of all His words. It arouses men's better nature by an appeal to philanthropic work. It talks much of the enthusiasm for humanity, and the bettering of mankind. Such is its attitude, and it is a popular one. Consequently, as Protestant sects become more amalgamated, and present a common front under popular leadership, Protestantism will become a popular religion.

Romanism as an imperial form of government tends to consolidation. It exercises a tyrannous power over faith, morals, and politics. The Pope governs the Bishops, and the Bishops control the Priests. The Priests, in their turn, control the laity. It is possessed of a very solid and efficient machinery,

which works for its own aggrandizement. It is extremely active in making converts, and has a college where priests are trained for the purpose of giving missions to non-Catholics. It has been greatly increased by our enormous immigration. It has a great love for power, and exercises an increasing political influence. It looks to getting the control practically of our government, and has made large progress in that direction. By its wealth, organization, and political influence, it has made much progress.

As a Conservative element in the protection of social order, it has gained the sympathy and financial support of many outside of its communion. In its claims to infallibility, claims to Catholicity, its sacramental system — however superficial these may be — it successfully appeals to a certain class dissatisfied with Protestantism. The devotion of its religious orders, the earnestness of the majority of its adherents, the unmarried lives of its priests, its devotion to the Blessed Sacrament, its realization of the Communion of Saints, appeal to many devotional minds who crave for a guide which asserts itself to be Catholic and infallible. We must therefore expect that the Roman Church will become more and more fully established as a power in our land.

The Catholic Church, to which we belong, stands for collectivism. It has a broad, and yet liberal, basis for its belief. This belief rests in the invulnerable basis of Catholic consent. What has not

been so certified, we regard as matters of private opinion. The Church is thus at once conservative and liberal. Her comprehensiveness is shown in her allowing of different schools of theological thought. The high, low, and broad Churchmen, though differing from one another in expression of their faith, are, nevertheless, bound together in unity by the government of the Church, the Sacraments, and the Book of Common Prayer. They are divided like the waves thus superficially, but they are one as the ocean is one.

The Church is not heretical, for she requires nothing to be believed but what is held by the whole Catholic Church. She is not schismatical, for she is not the maker of schism, demanding uncanonical or unscriptural terms of communion. She passed through her Reformation, preserving her continuity, her Catholicity, her Priesthood and Sacraments. She did not separate from Rome, but Rome, in 1570, separated from her. Having preserved the priesthood and the Sacramental means of Grace, and the ancient Creeds in the Church, we obtain certainty of Faith, and sanctity of life. It, however, requires intelligence and a well-balanced mind to appreciate her position. She will do her work in training souls in righteousness, and fitting them for the coming of her Lord.

Those who live within her and use her Sacraments know her as outsiders cannot, and love her intensely. There is no tie that binds men together so closely as that of the Church. To leave her for Protestant-

ism, or Romanism, is to fall into grave sin. It is to lose sacramental grace by joining Protestantism, or to deny the sacramental grace received, by uniting with Rome. What God may have in store for us, we do not know; but as He has protected the Anglican Communion by a wonderful series of providential assistances, so we believe He will continue with her, and enable her to recover her full Catholic heritage.

In conclusion, we will answer the question why we have written a sermon like this. We do not expect to make many, or any, converts from the opposing systems. Men remain, as a rule, in the sects in which they have been brought up, or where they have social affiliations, or where business advantages compel them to remain. We have written chiefly for our own people, that they may become better instructed in the principles of their own religion. The great contest between unbelief and faith is going steadily on in our own land. Our great foes are unbelief, worldliness, indifference, luxury, pleasure-seeking, and money getting, on the one hand, and new religions, superstition, imperfect presentations of Christianity, on the other. The work of the Church is not to convert the world, but to gather out of the world those fitted for the coming Kingdom of Righteousness. All Churchmen must earnestly strive, by prayer and the Sacraments, to make their own calling and election sure, and, by personal efforts and self-sacrifice to build up the Kingdom of our Lord and Saviour Jesus Christ.

SERMON

PREACHED AT THE CONSECRATION OF THE CHURCH
OF THE ADVENT, DECEMBER 1ST, 1894

“In all places where I record My name I will come unto thee, and I will bless thee.” — Ex. xx. 24.

“Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.” — Ps. xxvi. 8.

I

BY its consecration a building is set apart for holy uses. Before its consecration it belongs to the natural order, and may be used for any secular purpose without desecration. Consecration changes its character. God takes our proffered gift out of our own hands into His own. He formally does this by His representative, the Bishop. Other ministers might come and say prayers, but the building would not be consecrated. For the Bishop is the spiritual head of all things spiritual and the source of all jurisdiction in his diocese. He comes and officially receives our gift and gathers it into the spiritual order. It then becomes one of the many covenanted media for the extension of the work of the Incarnate Son of God. God inscribes there His name. There He vouchsafes His presence. There He promises a blessing. “In all places where I record my name, I will come unto thee, and I will bless thee.”

Alone in deserts, in the mountain tops, in the woods, by the sea, man may listen to the Creator's voice articulate in nature's song of life, in the glad-some hum of insect life, or multitudinous laughter of

the waves, or in the message-laden winds. But the Church is the covenanted meeting place of God with His people. From the time when Jacob poured the oil upon the pillar and it became a Bethel to the last consecrated Christian temple, God has vouchsafed His presence to certified holy places.

And right worthily does this building speak. By the solidity of its structure it points to the abiding character of God's last Revelation. By its localization in the midst of our homes it reminds us that He, the Incarnate God, is the Ever-near One. By its cruciform construction it tells of the Love that laid aside His Glory and humbled Himself to the death of the cross and sought us out. By its Baptistry it teaches our elevation through our incorporation into Christ, from our being God's offspring according to nature's order into that of being children of the new creation. By its Nave and Chancel it tells of the Church here in this world, buffeting with its waves, and yet at rest. By its Rood bearing the dear figure of the Crucified between Our Lady and St. John, of the Rod that gives us comfort when we pass the dark valley of death. By its division of Chancel into Choir and Sanctuary, of the two revealed modes by which God in every dispensation — in paradise, under the patriarchs, under the Law, in glory — would be worshiped, namely, by word of prayer and praise, and by sacrifice. By its Altar adorned with the Christian symbols of cross and lights, of the abiding presence of Him who is the world's true Light and our Resurrection Food.

No visible cloud may descend to-day upon this Church as upon the dedication of the Jewish Temple, witnessing to us of its acceptance. For the Holy Spirit, with lambent tongues of holy flame, once and for all descended upon the living temple of the Apostolic college and dwells within the Apostolic Church. There were visible signs of the Spirit's presence when the Gentiles were brought into the Christian Church. But the Spirit descended never to ascend. To seek for another Pentecost is as idle as to pray for another Nativity. He descended once for all, and abides in the holy Church, and in the calmness of an assured possession that Church bestows the gifts of the Spirit by the laying on of hands. The Church is thus a spiritual organism because filled with the Holy Ghost. In this organism Christ is present and can make Himself manifest in all its activities. Throughout this spiritual organism Christ continues to discharge His ever-abiding functions as our Prophet, Priest, and King. "He that heareth you heareth Me," it "stretches out His hand to heal." A living Christ dwells in a living Church.

To-day in answer to the prayers of faith, the sick are healed, calamities averted, blessings bestowed, mountains of difficulty are cast into the sea, angels guard the feet of Christ's people, the Saints have intercourse with God, the inner life of the Church is aglow with the radiance of heaven.

But greater works are done than when nature owned creation's Lord, and sea and wind obeyed

Him. Christ; the revelation of God to man, is also the revealed ascent through which man passes upward into God. Christ is the embodiment of Progress, Liberty, Reform. His Voice goes like morning over the earth. Tyrannies and superstitions flee away. Society gradually becomes elevated. The human brotherhood of the race is acknowledged. Government recognizes Christian principles. War's needful struggle becomes mitigated. The slave's shackles fall from his hands. Woman rises to her rightful equality. The spiritually blind receive their sight. The lame walk. The dead in sin are raised to life. In the midst of worldliness, men lead unworldly lives, and the true child of God is brought into such loving Communion with his heavenly Father, that like one speaking through a telephone, he recognizes His voice and receives reply, and knows with a divine certainty with whom he communes and in whom he puts his trust.

To-day by the act of His representative, the Bishop, He gathers this building into His accepted instrumentalities, and here He puts His Name, with the covenanted promise to meet and bless His people.

So, as the pious Hebrew loved the Temple with a devotion intensified by his afflictive exile, loved it for all it represented of his nation's struggle, and failures, and glory, and shame, loved it as a witness of God's manifold and gracious dealings and covenanted promises, and as the embodiment of the precious heritage of his great hope, loved it, above all, because of the Ark with its Shekinah and Mercy Seat, shall

not we, Churchmen, seeing that, in spiritual value and significance and Presence, our temples surpass that of the Jews, shall not we love thy Church, O Lord, as the place where "Thine honor dwelleth." Oh, my children, care for it, assemble in it, adorn it, endow it. Love it as the place where we have met God and found His promises true, where His word is spoken in blessing, and in absolution, and is given in the Holy Food so precious to our souls; and on this day of Jubilee learn to love it more.

II

There is another and fuller view of the Temple not inappropriate to this day's solemnities, when we recall for what purpose this parish was founded and what it has stood for. Necessary in England at the beginning of the Tractarian movement, it is more necessary in New England now, to bring before Christians the true and almost lost conception of the Church. It has been thought of as a voluntary association of believers. It has been supposed to have no divinely given order. It has been recognized by some more correctly as a visible kingdom established by Christ. But to arrive at a full conception of it we must perceive that it is a living temple.

As Israel was called the "house of the Lord," so likewise is the Church called "The House of God," "The great house" wherein are vessels of gold and silver, "Christ's own house," "The temple of the Living God." This is one of the many metaphors like that of the "family," the "city," the "kingdom"

which tell us that the Church is a visible organization, which declares that the gospel of Christ was not an abstract gospel, not a mere announcement of truth or proffer of pardon, that Christ's followers were not a mere voluntary aggregation of believers, but that the Gospel He proclaimed and founded was "the gospel of the kingdom." He did not will to cast His word loose among mankind, to let it float on amidst the stream of human life without the protection of a visible society. He did not leave its interpretation to be developed by the clash of scholarly opinion, but entrusted it to a church endowed with the Holy Ghost.

"The Apostolic writings," says Canon Bright, "are stultified by the hypothesis of a 'naturalistic' church, the result of the working of individuals to self-association, evolved under the laws of God's ordinary providential government. A 'church' of this kind might be called 'divinely organized,' just as all forms of cooperative activity are so from a benefit society to a parliament. The Church of those days does not present itself as a guild or company; to outsiders it may have seemed so, but its members believed it to be a divine incorporation, to have a unique mystery in its life, an unparalleled Presence in its working." And this is the real test. Not how it appeared to statesman, or historian, or critic, but what Christians declared it to be, and as the Epistle for the day shows they knew themselves to be members of a divinely ordered living organization which was the Temple of the Holy Ghost.

Our Lord's teaching throughout His public life contains much concerning the formation of this Living Temple, and of that Church "which He loved" and for which He "gave Himself." Take two instances, one in the beginning and one at the end of His ministry. It is noticeable in the Sermon on the Mount, which has been called the charter of the Gospel, how that no sooner has the Lord progressively developed the ideal Christian character in the Beatitudes, than in the next section of His discourse He goes on to describe him as a Churchman. He belongs to a "city." He is a citizen. It is a city set on a hill. A city having its walls, and towers, and guards, and an organized government and Temple. And the succeeding illustrations, the salt heap beside the sacrifice, the light, the candlestick, the council of judgment, the altar and its gifts and offerings, are all connected with the Temple and its worship. We see by the continuity of the illustrations what was before the mind of Christ. Christ's ideal Christian is first of all a loyal Churchman. So also we find this truth shadowed forth in the Parable of the Good Shepherd. Christ comes to the ancient Jewish Church symbolized by the night fold, surrounded by its wooden palisade of which John the Baptist was the porter, and the porter recognizes His voice, and His sheep know His voice and follow Him. But He does not leave them to browse where they please, and unshepherded to follow at their own sweet will the speculations of their human fancy; nor are they to be unprotected or uncorralled, by being left with-

out a fold. Only the temporary wooden night fold of the Jewish Church was to be replaced by the permanent walls of the great spiritual Temple of which Christ declares Himself to be the door. He says, "I am the Door," and He was the Door because there was the Living Temple behind it.

There are two traditional mistakes about Christianity we, New Englanders, have been led into. First, without giving thought to the matter, we assume that the whole of Christianity is to be found fully and explicitly stated in the four Gospels. Moreover, we are apt to think that the relation of those who followed Christ as there described, is the same as that of the Christian to Him to-day. Some also go farther, and, picking out some favorite parable or act of Christ's mercy or the Sermon on the Mount, say, "That's Christianity good enough for me." It is a scandalously huge blunder which, persisted in, becomes profane.

We forget that Christ's revelation of Himself as recorded in the Gospels was chiefly to the few Apostles, and to them a very gradual one. One principle governing all His teachings was not to reveal it, save in the degree persons were prepared to receive it, lest by a hasty rejection of it they should become committed to unbelief and so fall into sin. Moreover, not until the whole work of Christ had been displayed in the Crucifixion, the Resurrection, and the Ascension, could the deep hidden significance of that completed work and its far-reaching consequences possibly be explained. All of Christ's teaching dur-

ing His public ministry was therefore necessarily partial. To the common people it was chiefly to lead them to a belief in Himself. To the Apostles, by parable and miracle and personal intercourse, it was something more. But the religion He came to establish is only found partially revealed in the Gospels and only there in a preparatory stage. For so He expressly declared to the Apostles, at the end of His public ministry, saying, "I have yet many things to say unto you, but ye cannot bear them now." During the forty days after the Resurrection, when He had shut the world out, He indeed revealed something more of Himself and the Church to the Apostles, and spoke to them "of the things pertaining to the Kingdom." But it was not till the illumination gift at Pentecost of the Holy Ghost that the Apostles were led into all truth and could understand the previously hidden import of Christ's actions and words. Not till they were made Living stones of the Temple, could they understand the meaning. Not till the day of Pentecost were they themselves made complete Christians. Then He, though invisible, took up His abiding presence in the midst of the Church. He became the Sun of that new creation he was forming. Nay more. As God is immanent in the natural universe, so did the God-man, Jesus Christ, become present in the New Creation. He lives in it. His presence in this New Creation does not depend on man's recognition of it, any more than God's immanence in nature depends on human faith. Christ's presence in His

Church and in His Sacraments is secured by His own act and word. Thus He guards, protects, and rules the Church. And He completed through St. Paul and St. John the revelation of His religion, and established His Church. Moreover, he made St. John a special organ of communication with His Church after the Ascension. The Book of Revelation may be called the Gospel of the Ascension. So the Church is soon seen after the Pentecost at Jerusalem with its ordered apostolic hierarchy, its councils, general and diocesan, with the threefold order of ministry, its local presiding Bishop in the person of St. James, with its holy order of Presbyters and Deacons, with its discipline and its Baptismal Trinitarian Creed and its Sacraments and Eucharistic Offering, and growing Liturgy. Pentecost is the birthday of the Church, and it is as idle to expect its repetition as to look for another Nativity of Christ. Christianity began as a Church, and we read how the Lord added daily to the Church such as should be saved. Well, is it then, to remember that the four Gospels record Christianity only partially and in its primary stage, and that there was not even a complete Christian in existence till the day of Pentecost.

The other mistake we, New Englanders, have been led into is, that in establishing the Christian religion, God overthrew His previously revealed principles of worship, and abolishing the Jewish Church, established a new religion without Church organization, without a priesthood, without a Liturgy, without a sacrifice. Yet our Lord emphatically declared He

did not come to set all this aside. He did not come to destroy the law but to fulfil it. He fulfilled it in two ways: First, in His Own Person, by an absolute and perfect obedience to all of its requirements; and secondly, by elevating, glorifying, and endowing it with a higher life. He changed the water in the jars of the old dispensation into the good wine of the new. He destroyed not the law, its feasts, its priesthood, its ordinances. They were bare figures or outlines of good things to come. The substance, the body which they shadowed forth, was Christ. So He came and filled these empty outlines full of Himself. The old feasts were transformed into Christian feasts. The Passover became Easter, Pentecost became Whitsunday. The Sabbath passed into the Lord's Day. The Jewish priesthood, propagated by a natural descent from Aaron, gave way to the priesthood spiritually propagated by prayer and laying on of Apostolic hands. "The priesthood being changed," not abolished, the order of Aaron is succeeded by that of Melchizedec. The eight functions of the Jewish priesthood passed over into the spiritual functions of the Christian. The prophecy of Isaiah, that under the greatest gospel of God, "I will take of the Gentiles for priests," is fulfilled. The worship of the Synagogue is continued in our choir office of Matins and Evensong; that of the Temple, in the worship of our Altar and Sanctuary. For as St. Paul declares, and our Prayer Book affirms, "we have an Altar," and we have a Priesthood. As all Israel was impressed with a royal and priestly

character, so it is written of Christian Israel, "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The spiritual significance of the Jewish burnt offering, peace offering, sin and trespass offering, is summed up in our one Christian offering of the Eucharistic Sacrifice of Christ's Body and Blood. Herein is the prophecy of Malachi fulfilled, "and in every place from the rising to the setting sun" is the "pure offering" of the gospel pleaded before God. The Christian Church is thus the unfolded flower of all which in the Jewish Church was in the bud. It is a higher stage of the same Temple rising on the four-square, or cross-formed foundations of the old. It is something more, for it is filled, as the old was not, with the Holy Spirit and enshrines the Presence of the God-Man Christ. In this Temple the prophecies of Christ are fulfilled. The hour is come, and now is, when the Father is worshiped everywhere in spirit and in truth. In spirit, for the Holy Spirit dwelling in the Church makes it a life-enshrining and life-transmitting organism. In truth, for the day of empty rites and mere signs has passed away, and that of realities and substance has come and its sacraments are effectual means of grace.

It is for this conception of the Church, its priesthood and sacraments and worship, that this Parish of the Advent has continually borne witness and flung open its doors to rich and poor alike, making no distinction of persons between the members of the

Church family, the worshipers at the Altar of a common Lord. Alas! in contrast with all this, how meager is that view which regards Christ as the consummation of God's general immanence in nature, and which thus at bottom is only a theory of a "decorated Humanitarianism." How ignorant must he be of the Incarnation, who can say "seeing God has come visibly into creation, what does it matter how he came," for only by the absence of personal human parentage could the singleness of the personality of the God-Man be preserved and so an Incarnation in the flesh take place. How unsatisfying is that system which instead of an infallible Incarnate Son of God, presents us with a possibly fallible man-bearing Divinity. How imperfect is that conception of Christianity that regards it as a truth cast upon the stream of human thought, or a mere offer of pardon, presenting us only with an example, or furnishing us with persuasive motives, which regards the church as a mere human society, and its sacraments as empty of grace as Jewish ordinances. "And so," as Dr. Pusey has said, "there are afloat hundreds of Christianities. You have Christianity without Judaism, Christianity without facts, Christianity without doctrines, Christianity without anything supernatural, Christianity which shall only be an 'idea,' Christianity with fallible Apostles, fallible prophets (alas! that one must give utterance to the blasphemy) a fallible Christ!"

Happy is it, dear brethren, to turn to the blessed vision of the Church. Shrine of the Truth. Guard-

ian of the Faith. Teacher of the Nations. Blessed home for the lonely. Refuge for the distressed. Ark for the perishing. Blessed Temple of living stones in which God is known, worshiped, and loved. Body of Christ in which He dwells, through which He acts. His present and eternal Bride. One, Holy, Catholic, Apostolic. One by organic union of all its members with its Head. Holy, by the indwelling of the Holy Ghost, and by its worship and means of grace. Apostolic, in its government and priesthood through its Apostolic fellowship and descent. Catholic, in its doctrine, which bears the marks of antiquity and common consent.

Marred she may be now. Union and communion between her estranged members may be interrupted, yet her organic unity cannot be destroyed. The gates of Hell may injure but cannot prevail. Like the mangled Body of her Lord all her bones may be out of joint, yet not a bone be broken. The dislocation existing between the East and West, between the Greek, Roman, and Anglican Communions, may yet be repaired. Meanwhile, we see how by these very divisions God keeps the Church from making any new ecumenically authorized dogmatic definitions and so falling into error. At the same time as each portion of organic Christendom proclaims the faith received from Her Divine Head, fenced by the Creeds, embalmed in the Liturgies, witnessed to by the Scriptures and Sacraments, She fulfils her prophetic office.

And not the least unworthy of our hearts' best

love is our own Spiritual Mother, the Anglo-Catholic Church, whose authoritative utterance in her Prayer Book provides a clear and safe guide to all humble and reverent minds. "O Mother of Saints! School of the Wise! Nurse of the heroic! Of whom went forth, in whom have dwelt memorable names of old to spread the truth abroad or to cherish and nourish it at home! O thou from whom surrounding nations lit their lamps!" Once failing, but not given over. Falling as in Edward's time, but preserved. Nigh to perish through Puritan rebellion and assaults of heresies, but saved. How hast Thou arisen as from the dust! How has the reproach upon Thee "of a miscarrying womb and dry breasts" been done away. Marvel of marvels! "Miracle of repair!" The branch severed from the trunk perishes. Every schismatical body eventually loses the faith. But after the convulsion of the Reformation and the church's dual contest with the politics of Rome and the heresies of Geneva, after the bleak desolating winter of eighteenth century Erastianism, behold this second spring. The branch puts forth her leaves, and buds, and bears fruit a hundred fold. She has learnt something by her captivity. She has no quarrel with science, but regards it as an ally. For no accredited dogma of the church has been contravened by modern discovery. She regards all the baptized as Christians. A new enthusiasm for man as well as love of God fills her with fresh missionary zeal. She goes forth with the light of faith in her eyes and the grace of the Sacraments in her hands.

She appeals to all that is good in man, and brings him the help which he spiritually and physically needs. What has marked the Anglican revival has not been a mere ecclesiasticism, but a quickened love of humanity and a practical benevolence. Orphanages, schools, hospitals, homes for the aged, asylums of every kind, have been its fruitful product. This has proved the Catholic vitality of the Anglican Communion. And its character has been marked by Christ's own sign manual of personal service. Her educated sons have gone down to live in the slums of great cities among the poor, to elevate them by their friendly intercourse. Her daughters have given themselves by hundreds to the religious life with its noble service. Her churches have been restored, and sanctity and charity become watchwords of her renewed life. Again is the Voice of the ancient Bishops and Fathers heard in the Pulpits. Again is the one sure and certain faith, Nicene, taught of old, proclaimed. Again the daily Sacrifice is offered on her altars. Again her Religious Orders tell of Christ's all-satisfying love to consecrated souls.

Everywhere fear and prejudice are being overcome and a more devotional service has been established. The truth of the old prophecy has been fulfilled:

“Again do long processions sweep through Lincoln's Minster
pile;

Again do banner, cross and cope gleam thro' the incensed
aisle;

“And the faithful dead do claim their part in the Church's
thankful prayer,

And the daily Sacrifice to God is duly offered there;

And many an earnest prayer ascends from many a hidden spot;
And England's Church is Catholic, though England's self be not."

III

It has been given to you, dear brethren of this honored parish, among whom by God's permission I so long labored (forgive the faults and shortcomings of my service), to bear your part in this Church revival.

It has been one marked in America and England by the mistakes, the errors, the shortsightedness, the faults of Christ's servants. As in all Church revivals, one aspect of the truth may by some of its adherents have been unduly pressed. There is always the danger, through seeing the importance of some forgotten truth, of not keeping the proportion of the faith. In some places the multiplication of ceremonial details of worship may have obscured the evangelical spirit. When ritualism concentrates our attention upon itself, it hinders our realization of the Divine Presence and so obstructs our worship. It is true disappointments have befallen us, and the Church has had to learn the lesson of all progress, that, as Burke said, "We buy our blessings at a price." Our position has been misunderstood, and consequently attacked by those within and those without our communion. "The church's time on earth," as Keble wrote, "is a time of crosses, not only of persecution and direct hostility, but of hopes frustrated and expectations unrealized." The movement had taught Churchmen the limits of

the permitted toleration of the Prayer Book. It is not the extreme man who is the dangerous man, but he who is only extreme in one direction. The complete Churchman is the advanced man, the advanced man who has advanced in every direction until he has reached in all points the Prayer Book's circumference. We have met, we must still meet, with checks, for "our checks," as Dr. Pusey once said to me, "have been our greatest blessings." But because the movement was of God, it has gone on. Because it has a special message to New England, and to earnest thinkers and Christian workers of all bodies, we can be sure it has come to stay. When the unbelieving begin to taunt, "this sham of Christianity is breaking down," then the miracle of revival shows the Anglican Church to be full of the Resurrection power of her Lord. Naturalism may boast that grace and Sacraments are no longer needed, but no philosopher can supply the place of a living Temple and a living Christ. Church believers may at times become weary "with their toiling in rowing," but as it has ever been in the fourth watch of the night Christ is seen approaching on the waters. "When Israel was in the Brick Kiln then cometh Moses." May it not be that New England, having exhausted the spiritual resources of Calvinism and its natural reaction to Unitarianism, may now come under God's good providence to enjoy the Christian religion as enshrined by its Founder in the Living and Life-giving organism of the Church.

And so, dear brethren of this parish, as you look

back this day and see through what God has led the Anglican Communion, look around upon your separated Christian brethren with charity, and look forward with confidence. You have entered into the sacrifice of others and are enjoying the fruits of their labor. Take heart of grace. Seek not your own salvation only. Live for humanity. Study the faith. Make known the faith. Live the faith. Fear nothing. Hope for everything. Meet all attacks with charity. Overcome all difficulties with prayer. No cause more noble, none that shall win a greater reward. "The Living and the dead but one communion make"; and the Apostles, the Doctors, and Confessors, and Saints, and those who have gone before are looking on, inspiring us by their presence, sustaining us by their prayers, and glorious in the assembly of the Saints is the radiant Person of our Blessed Lord, waiting to meet and bless with His fuller presence those who have here loved the habitation of His House and the place where His Honor dwelleth.

SOME CHARACTERISTICS OF THE EPISCOPAL CHURCH

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I PET. III : 15.

THE Christian religion is a reasonable religion. St. Paul desired that his converts should be able to give to others a reason for the Faith that

was in them. - If it was a duty then, it is more necessary now, when Christians are unfortunately so divided. The divisions among Christians must be painful to our Lord, who prayed that His followers might be one. For the original causes of division, we who are living are not responsible. We are responsible, however, for aggravating them, and not seeking after union. One great cause of our mutual estrangement is our ignorance of one another's teaching. Nothing will so do away with prejudice and develop charity as a true understanding of each other. Each Christian body emphasizes some neglected truth and each has suffered some losses. It is now an especial duty that we all strive to learn our own defects and others' goodness and to learn of one another and be able to give an intelligent reason for the faith that is in us.

II

The Anglican or Episcopal Church rests for its faith on Jesus Christ. What He was and said and did is the revelation of God to man. He is not to us a mere historical person, who lived 1900 years ago, but a living person dwelling in His Church. For He promised not only to send the Holy Ghost, but Himself to be with us, and to abide in His Church to the end of the world. Unlike all other religious teachers, He not only abides with us, but gives Himself to us. Thus He promised to come unto us and make His abode with us. It is the personal knowledge of an indwelling Christ that is the basis of our Faith.

We not only believe in Him, but surrendering ourselves to Him, come to know Him. Our Church brings out thus as a basis of Faith the present and indwelling Christ.

III

How are we to know what He taught and would have us believe? There was a theory, amongst non-Catholics, that each person was to study the Bible for himself, and believe what he there discovered. But printing on paper was not discovered until the fifteenth century, and the Bible could not have been generally in the hands of the people. This rule also is shown by experience not to have worked very well, as men with the best intentions and scholarship have become divided as to the meaning of Holy Scripture. It is not thus the rule given by Christ. His rule was, "Hear the Church." The Church teaches her children. The Bible is seen by them to corroborate her teaching.

IV

It is a safe rule if we desire to know what Christ taught, to listen to the teaching of His Church in which He dwells by His Spirit, and through which He speaks. We all know that on the day of Pentecost, the Holy Ghost came down and dwelt in the Church. He came not only on the Apostles, but on the whole body of Christians. It is thus not to the Ministry alone we are to look as our sole guide and teacher, but to the whole body of the Church, clergy and laity. It is what the whole Church has

from the beginning and throughout the ages, and to-day agrees in; what in other words the general Christian consciousness declares to be true, and to be Christian teaching, and has experimentally found to be so, — that is our safe guide. For it would be impossible to believe in our Lord as a divine Teacher, and believe that He had so imperfectly taught, or not guided His Church that it had permanently and wholly fallen into error.

V

Do we ask where we may find the record of this teaching? The practical answer is, it is to be found in the universally accepted Creeds, that is, the Apostles' and Nicene Creeds, and set forth in the Sacraments which witness to the Faith, and bring its grace to us. What is thus certified to us by the whole Church is Catholic Doctrine. We can so rest upon it, assured that it is infallible truth. At the same time, what is not so witnessed and declared to be of the essential faith, we may regard as matters of pious private opinion, about which Christians may lawfully differ.

It is upon this broad, strong position the Anglican Church stands and authoritatively teaches. She is at once Catholic and also liberal.

VI

Also in the Anglican Church we find a harmonious combination of authority and reason. They are not found, as is sometimes supposed, to be contrary one

to the other. Our Church teaches us with authority, but with maternal authority. She is our Mother. She does not come to us with a big stick, and say: "You've got to believe this, because I say so, or you'll be damned!" but she shows to us the reasonableness of the truth she has been authorized to transmit. She teaches as our Blessed Lord taught. She tries to put her spiritual children in the right relation to the Faith. She enables them through grace to see the Truth for themselves, and so embracing it through their own reason and will, it becomes their own possession and a joy to their hearts.

VII

Another characteristic of the Anglican Church is that its authoritative teaching does not conflict with the discoveries of modern science. The Calvinistic and Puritan and Protestant systems of theology had so taught the mechanical inspiration of Holy Scripture, as to lay portions of it open to attack from a scientific view-point. A wave of infidelity passed over the country in the last century, aided by the eloquence of Colonel Ingersoll. The theological systems of the Protestant sects crumbled under the attack. Our Church does not place herself in opposition to science. The revelation that God makes to us through the natural and material world is one with the moral revelation He makes to the Church through the Bible. We cannot here, in our limited space, mention the many misunderstandings of Holy

Scripture which an ultra-Protestantism put upon it, but for instance the Bible does not say that the sun and moon stood still at the prayer of Joshua. It is not in the Bible, but in the book of Warsongs where the poet is indulging his Homeric fancy. The fact was that Joshua, wanting to make a night attack, desired and prayed that the daylight might be delayed. His prayer was answered by the coming up of a storm. The poet magnified this into his making the sun and moon stand still. The possibility of Jonah being swallowed by a large fish has been proved by the finding of fishes sixty feet long in the Mediterranean, having a sack in their jaws, where a man might lie in a state of coma, and remain some days alive.

The Bible again does not state that the world was made in six days of twenty-four hours each. For the sun and moon are said to appear on the fourth day. Consequently the preceding days were not those of twenty-four hours' duration.

The world was progressively formed, and was probably millions of years in its development. The discovery of the progressive way in which the world developed, and which is called evolution, only shows the progressive method of its development under the guidance of Almighty wisdom and power. Our Church has made no error, as Rome has, by the condemnation of Galileo, who discovered the diurnal revolution of the World. She welcomes all scientific research in the department of material things, or in the construction of the written Word.

VIII

Again, the Anglican Church preserves, as no other body, the rights of both clergy and laity. She believes that the laity are sharers in the priesthood, royalty, and prophetic power of Christ.

The laity have thus a choice for their vestries and officers in the selection of their pastors. The laity and clergy assemble yearly together in Diocesan Council, and pass their own canons, regulating the government and discipline of the Diocese. The clergy and laity can vote separately, and thus have a veto power on each other. The Bishop is not appointed, as in the Romish Church, by a foreign ecclesiastic, but elected by the clergy and laity of their own Diocese. The Bishop cannot govern autocratically, but must govern along with the Council of Advice elected by the clergy and laity. If we examine the government, we see the Church is not thus under an absolute ecclesiastical papal monarch, but has her own free government, in which the rights of the clergy and laity and bishops are preserved. She combines in herself the advantages of the Congregational, Presbyterian, and Episcopal systems, and the latter, thus modified, has come down to us from Apostolic times.

IX

The Church, in the administration of her discipline, seeks to train souls in sanctity by the exercise of their own consciences. She does not treat them

as children in a school, giving them laws, which they must under ecclesiastical compulsion obey. She instructs her children in great moral principles, leaving it to them to apply them in their own individual lives. In other words, she trusts them. She does not say, "You must not go to the theater, or play cards, or dance, or go to social entertainments." She leaves these matters to their individual consciences. "Whatever," she teaches, "is found to come in between the soul and God, and hinder union between the two is to be avoided," but each person is to be judge for himself, and refrain from judging others. Thus the conscience and the will are individually trained, as being, not under the law, but under grace.

In like manner, the Church does not put her ban upon secret societies. She trusts her children, and leaves them to act on their own responsibility. She does not condemn, i.e., the Free Masons, or like Associations, nor does she interfere in any way with her members' politics. She believes that the Church and State should be kept apart, and a free American citizen should not be dictated to by any religious body how to vote. If this were the case, the whole country might come under the influence, silently exerted, of a foreign power. The Church believes also in a free system of education, and would have men and women so trained intellectually as to be able to investigate all matters, including religion, for themselves. She believes that the welfare of republican institutions depends upon a free and educated citizenship.

X

Again: our Church offers her Eucharistic worship in the common tongue. This was the scriptural and ancient method. It might be well enough in Western Europe at the time when Latin was a common language, to have it in Latin, but unquestionably it is better now to have it in a language which people can understand and follow, and thus make their worship a united one.

We have then the Mass, as it is commonly called, in English. The people do not say their own private prayers, but unite with the Priest in a common offering to Almighty God. Our Church acts thus like a wise mother. True to her ancient heritage, she preserves the ancient practice of the first thousand years, and gives the Blessed Sacrament to the laity in both kinds.

The argument in opposition to this practice is that it exposes the Blessed Sacrament to irreverence, but our answer is that we may safely trust our Lord's own direction, "Drink ye *all* of it."

The sittings in our church are free to all, rich and poor alike. The Church makes no distinction before her Altars. She lays no tax on her people for the receiving of any of the Sacraments. She demands no Peter's Pence to support the Pope in the dignity and state of a temporal king, and seeing that the Italian Government offers to him \$650,000 a year, if he will take it, there seems no necessity for it.

Our Church, believing that Matrimony is a holy

estate, and a means of grace, does not deprive the clergy of it. It is the high moral standard, as well as scholarship that is to be found among our clergy that has given confidence to the laity, along with loyalty to their priests.

XI

Again; it is in no spirit of boasting that we may point to the practical working of the Church's system.

The Church has ever been on the side of human rights and projects for the uplift of humanity. It may be remembered that the great English Magna Charta, which stands as the basis of our civil and religious liberties, was signed by English churchmen, with Archbishop Stephen Langton their leader. King John in his wickedness had acknowledged that he held England from the Pope, and the Pope upheld him, and condemned our Archbishop. Our American Declaration of Independence was signed largely by churchmen, with George Washington at their head. To-day during the strife between labor and capital, our English Bishops have frequently been called to act as arbitrators. In the struggle between capital and labor, the American Church has a society, of which I am one of the Vice-Presidents, for the protection of labor's rights. Capital, we all admit, has its rights as well as duties, but the rule which should govern the relation between capital and labor is the Golden Rule. Our Church tries to impress on all their duties to a common Father, and their unity in the Brotherhood of Man.

XII

Lastly the Church trains souls in sanctity, and points them to the way of perfection. With a Mother's tender care, she takes the little ones up in her arms, even as Christ did, and blesses them with Holy Baptism. Just at the time when temptations begin to invade the youthful soul, she comes with the gift of the Holy Ghost in Confirmation. She does not leave the young to wander as they will without her care, hoping that in some way they may be converted, but she trains them up as baptized children of the Lord. She comes to the adults who have learned to feel their weakness or failure or sins with the absolving grace of the Precious Blood. She comforts and transforms souls growing in grace with the Blessed Body and Blood given in the Holy Eucharist. She bestows her blessing on the holy married estate, and when souls are departing, comforts them with the Viaticum, and Holy Unction. She brings thus not merely truth, but help and power and grace to her children, and, to those who are so called, points to a higher state of perfection as found in the Religious Life.

In her worship, she has preserved the ancient scriptural ceremonial. She adorns her Altars with lights, symbolizing Christ as the Light of the World, uses incense as the symbol of prayer, and the application of Christ's merits to individual souls, clothes her priests in vestments which mark the Church's continuity from Apostolic times, and doing all things

decently and in order, offers all in a dignified and devotional service.

Her ritual is not, as is often mistakenly supposed, taken from the Roman Church. We do not in any way seek to imitate her. All that we have and use is our legitimate heritage. All these things belong to us as part of the Holy Catholic Church. We use them for the glory of God, and because they are our own.

These are some of the characteristics which endear the Anglican Church to her members. The more they know her, the more they love her, and that love, generated by Divine Grace, goes out to all who call themselves Christians. She rejoices in the zeal and devotion found in Roman Catholics, and with them, loves and practices all that is Catholic. She believes all the baptized to be members of the Church of Christ, and loving them in Christ, prays for their full enlightenment. She labors for peace, and prays, and waits the full accomplishment of our Lord's prayer, that all Christians, "may be one."

CHURCH PRINCIPLES AND CHURCH PARTIES

THE CHURCH OF THE ADVENT, BOSTON

OCTOBER, 1904

Arise ye and let us go up to Zion unto the Lord our God.
Sing with gladness.

For the Lord hath redeemed Jacob and ransomed him from
the hand of him that was stronger than he.

Their soul shall be as a watered garden for I will turn their mourning into joy.

And I will satiate the soul of the priests with fatness and my people shall be satisfied with my goodness, saith the Lord.

JEREMIAH xxxi.

THE assembling of the Bishops of the Church in the United States, together with delegates, clerical and lay, from their dioceses, in this city, — unsurpassed in its intellectual activities and where thought is so keenly alive to every fresh aspect of religion — is an occasion of interest to all broad and liberally minded Christians.

It is an especial gratification to me, who owe so much to Boston, to confer with you to-day, here in this Parish Church with which as clergyman and layman for nigh twenty-four years I was connected, on our Church's heritage. The topic the occasion suggests is the American Episcopal Church, its characteristics, the parties within it, the questions before the coming Convention.

As there are many matters involved, let us fall to the consideration of our subject at once.

I

In speaking first of some of the characteristics of our communion, let us frankly acknowledge that if we do not dwell to-day upon its defects it is not that we are unaware of them, or unwilling to acknowledge them. If we dwell on some of our own distinctive principles and glories, it is not that we deny that other Christian religious bodies also have theirs.

The disruption of the Christian army, with the sad injuries which have resulted to every part, should make us all humble in respect of ourselves, and charitable towards all others. It would be a miserable revival of theological animosity to belie the Roman Catholic as a superstitious or an apostate church, or to regard the earnest members of Sectarian bodies as dwelling apart from covenanted grace. It would be more than churlish not to acknowledge the advantageous strictness of Rome's discipline, her firm upholding of the sacredness of marriage, her vivid realization of the unseen world, the deep spiritual teaching of her ascetic writers, the self-sacrificing lives of her priests, the inspiring beauty of her worship, the absorbing devotion and practical philanthropy of her religious orders. Nor are we to forget that Sectarians often put Churchmen to shame by the example of their personal piety and love to Christ, and how the leading evangelical bodies, much as we believe they have lost by separating themselves from their Mother Church, stand for a witness to some one great Christian truth relating either to Church government or personal religion. We pray for God's blessing on all sincere efforts made, where-soever and by whomsoever, to advance the Kingdom of Christ, and for the benefit of our fellowmen.

For the instruction and encouragement of our own people, let us dwell together this morning on some of the characteristic glories of our Church. "Arise ye and let us go up to Zion and sing with gladness for Jacob."

The first glory of our church is her Continuity. She is not a sect of to-day or yesterday. She is not a man-made organization. She did not begin, as is mistakenly supposed, with King Henry VIII. He had about the same relation to her as Pontius Pilate had to Christianity. She reaches back in her history to Apostolic times. The authority and spiritual powers the Lord gave to His Apostles have been transmitted to us. The golden chain of the Apostolic succession binds our Bishops and Clergy to Christ. At the Reformation no new Church was founded. The Catholic Church in England rejected the medieval idea of the Papacy, as the great Eastern Patriarchs and the Orthodox Catholic Churches of the East had done before. The ancient Faith as declared in the creeds and the undisputed Ecumenical Councils was retained. The appeal the Church made in the conduct of her reforms was to Holy Scripture and antiquity. While the general principle was correct, in the undertaking no doubt some mistakes were made, and the Church while gaining much also suffered some loss. "We buy," as the statesman Burke said, "our blessings at a price." But no new Church was created, no change in Church government, save the rejection of the Papacy, was made. The priesthood and sacraments were preserved. The torch of living truth was safely handed on. One proof of this is to be found in the fact that of the 5600 clergy who had celebrated Mass under Queen Mary, only about some three hundred beneficed clergy are known to have refused to accept

the Book of Common Prayer and conform under Queen Elizabeth.¹ It is stated, on the authority of the great Chief Justice Coke, in a charge delivered by him at Norwich, that the Pope offered to allow the use of the Book of Common Prayer if the Queen would only submit to his supremacy.² The able Unitarian professor, Beard, in his Hibbert lectures on this question of historic continuity, says: "There is no point at which it can be said, 'Here the old Church ends, here the new begins.'" The historian Freeman, the able Lord Chancellor Selbourne, the great statesman Gladstone, emphatically said the same. Judge Sir Robert Phillimore declared, "It is not only a religious but a legal error to suppose that a new Church was introduced into the Realm at the time of the Reformation. It is no less the language of our law than of our divinity, that the old Church was restored, not that a new one was substituted." Thus the Church, founded and organized by Christ and His Apostles, has come down to us through the ages, bearing unimpaired by any disaster the majestic treasures of the Apostolic order, the life-giving Sacraments, and the Catholic faith.

Another characteristic of our Church is seen in her government and the balanced distribution of the powers of her officers. To say she is an Episcopal Church gives but a very superficial account of her organization. There are Episcopal Churches and Episcopal Churches. If we look at the Mother Church of Jerusalem, which gave the type to which

¹ See *Elizabethan Clergy*.

² Strype, *Life of Archbishop Parker*.

the Church in her growth naturally conformed, we find there a locally resident and presiding Apostle or Bishop St. James, a body of Elders or Ministers of a second or subordinate order, and also a number of deacons. Here too the Apostles representing the whole Church assembled in council, and the decree they made ran in the name of no one as Supreme, but of all the Apostles, Elders, and brethren. We find here the principle of the solidarity of the Apostolate, and the coordinated authority of the several orders of the ministry.

There is a double tendency respecting governmental powers found in human society and in all nations: one to the centralization of authority in a single head; one to its distribution among the people. The principle of the one is Monarchy, of the other is Democracy. In the Church, the one expresses itself in Papalism, the other in Congregationalism. They are like the centrifugal and centripetal forces in Nature, each dangerous apart by itself, but in whose balance lies safety. In England, the Independents or Congregationalists complained that the laity had no voice in the Church's government; they objected alike to the three *p*'s — Papacy, Prelacy and Presbyterianism. The Presbyterians objected to the practical exclusion of the Clergy from the choice of the Bishop, and that they no longer by their representatives formed a corona or advisory council, as in ancient days, about him. The Church in America has met these objections. The laity choose their own Rectors; the Clergy and

laity together elect their Bishop. The Diocese makes its own canons. The Bishop governs and carries them out, aided by an elected council of advice. All the Bishops and Dioceses are bound together by the Church's ancient law, her own Constitution and Canons, the Book of Common Prayer, the living power of the Holy Ghost. So between the dangers of the two extremes, of Papal centralization with its love of power and princely worldliness and excessive dogmatism, and, on the other hand, of Individualism with its rationalistic rejection of authority and traditional government and worship, the Church preserves with balanced wisdom all her inherited powers in due and regulated subordination to each other, under Christ, her living and ever-present Head. Hear the word of the Lord, O ye nations, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

The third mark of the Church — we might almost say of the true Church — is the possession of the Right Rule of Faith. A most essential duty of the Church of Christ is to teach her children how, with a reasonable certainty, they may know what Christ taught, and what they are as Christians to believe and do. We are presented in this time of division with three rules. They may be called the Protestant, the Roman, and the Catholic. The Protestant counsels us to take the Holy Scriptures and prayerfully therein make search for the truth. The Roman bids us listen to the infallible utterances, when speaking *ex-cathedra*, of the Pope. The Catholic tells

us, in the language of Christ, to "hear the Church." Two difficulties lie in the way of accepting the first rule. Those who follow it, however earnest and conscientious, disagree, in essential matters, as to what the Bible teaches. Again, as the Bible could not have been in the hands of the people till printing was invented, it is clearly not the way our Lord ordained for coming to a knowledge of the faith. To the Roman method there are equally two objections. There are no certain tests by which it can be known when the Popes are speaking infallibly, and, as the dogma of the Papal Infallibility was not decreed until 1870, it is by some 300 years more modern than that of Protestantism. The Catholic rule for the individual is that which has existed from the beginning. It is, "Hear the Church, and acting on what thou hearest thou shalt come to know Him Who is the Way, the Life and the Truth."

The Catholic Rule for the guidance of the Church in her corporate capacity is Holy Scripture and Catholic Tradition. Holy Scripture contains the Divine Revelation. It is the Word written. Catholic Tradition is the Word in action. It is the Gospel as manifested in its government, sacraments, practical belief and worship. It is the explanation or making plain of what Scripture contains. By Scripture and Catholic Tradition the Church is self-guided and guarded. Then she teaches, the Bible proves, Tradition confirms, the Sacraments communicate and make the truth to the individual vital and transforming.

Most errors, we may remark, have come from neglecting the Church's Rule and our Lord's injunction, "Call no man master." Led away by individuals, in olden times men followed Arius, Nestorius, and in modern times Calvin, Luther, Zwingli and Wesley, and nearer to ourselves, seemingly great lights like Swedenborg and Irving. Our own country has not been free from those who, in like manner, come in their own name and so lead persons astray, like Joseph Smith, Dowie, or the Prophetess at Concord.

Do we ask where the Church's voice is to be heard? She declares herself in her creeds, in the seven great Councils, in the living utterance of her Sacraments, in the common consent of Christendom. What is so certified and vouched for by the Holy Spirit in the common Christian consciousness and experience of the ages is her faith. All that lies beyond this certification are matters of pious opinion. This is the broad and sure foundation of the Church's teaching. It comes to us from the past, swelling with the added force of each century's experience, until as a living voice, we hear it to-day, saying, "I will lead them, I will cause them to walk in a straight way wherein they shall not stumble," "This is the truth and the way; walk ye in it."

And this brings us to another Church characteristic. It is her Comprehensiveness. She is comprehensive in two ways. First, as the Gospel net, gathering in of all kinds. She is not, as the Donatists or Puritans held, a select society of perfected

souls. She is rather like a school, a reformatory, a hospital, if you will. She is the inn where the wounded soul, brought by the good Samaritan, is kept for healing. She is a school of perfection, like the house of Martha and Mary, where different souls are trained in different degrees of holiness; yet she is at the same time a flock under the care of one Loving Shepherd.

She is also comprehensive in her theology. It has ever been a mark of heresy to be intemperately logical. The Church is not illogical, but soberly recognizes the limits of reason in the domain of religion. Heresy was, in the past, ever saying, as it stated some one truth and pushed it to a one-sided logical conclusion, "Be logical."¹

"Be logical," said the Manichean, "evil is not derived from God, and, therefore, must be an original something independent of Him." "Be logical," said the Sabellian, "God is one and therefore cannot be three." "Be logical," said the Arian, "Jesus Christ is the son of God; a son cannot be coeval with his father." "Be logical," said the Nestorian, "Jesus Christ was man and was God, and therefore was two persons." "Be logical," said the Monothelite, "Jesus Christ was only one person, He could therefore have had but one will."

"Be logical," said the Calvinist of later times, "God predestinates, and therefore man has not free will." "Be logical," said the Lutheran, "man is justified by faith only and therefore baptism is not

¹ See *Mozley's Development*.

an instrument of justification." "Be logical," said the Zwinglian, "Christ's body is in heaven, how can it be at the same time in the Sacrament?" "Be logical," said the Anabaptists, "the Gospel commands us to communicate our goods, therefore it does not sanction property in them." "Be logical," said the Quaker, "the Kingdom of God is within you, therefore Church and priesthood and Sacrament are needless. The Gospel enjoins meekness and love of our enemies, and therefore it forbids war."

Now the Church, in her opposition to the logic of heresy, recognizes the polarization of religious truths. There are truths and counter-truths. There are antinomies or opposites which must be held together. They look like contradictions when viewed apart. They are however like the opposing colors of the separated ends of the rainbow, which stand in reversed or opposing order, but which meet together in the great and often hidden keystone of the arch above. So evil does not emanate from God, it is not a principle in itself, but rather the lack of it. So God is One yet exists in a trinal personality. As the only begotten Son, the Son is of one substance with the Father, but as the brightness of the eternal glory He is coeval with its light. Jesus Christ was God and man. The two natures were not united after any mechanical manner, but hypostatically, and so in one Person Christ possessed two complete and perfect natures, and so had both a human and divine will. God, foreseeing, predestinates, yet

forces not the human will, but leaves man free to make his choice. Justification is not only an acquittal but a making of us just; Baptism is the ordained instrument by which this gift of God is bestowed, and faith is the hand that makes it its own. Christ's humanity is at the right hand of power, in the midst of His body the Church, and He can make, by His omnipotence, that humanity manifest, without any local movement, at any time and in any and every part of that body as He will. He has ordained to do so in the Blessed Sacrament. He has bidden us to love our enemies, but He recognizes nationalities, and nations, with their respective missions and duties, must not bear the sword in vain.

Thus, in obedience to the great law of balance and proportion, the Anglican Church has held the many-sided Catholic faith in its comprehensive completeness. She is a safe guide, as a great teacher said, to all humble and willing souls. Behold, I will bring them and gather them from the coasts of the earth, and with them the blind and the lame: a great company shall return thither.

Again, as another characteristic, the Church is possessed of a tender regard both to reason and authority. It is an old, old controversy, but is it not like that of the two knights, contending concerning the material of the shield suspended between them, each of whom saw only the one silver or wooden side that was presented to himself. The Church speaks with a voice of authority, because she is the authorized guardian and keeper of the faith

and is enlightened and empowered by the Holy Ghost, but she teaches not with that harsh authority that would crush reason. The Church teaches with a loving, paternal authority. She teaches out of her treasure of inherited and garnered wisdom; she expects her children first to listen to her voice, as she declares the great saving message with which by her Master she has been entrusted. But then she desires her children, enlightened by their baptismal illumination, not merely to believe because taught, but by personal endeavor and investigation to be able to give a reason for the faith that is in them. Nor does she stop here. They must by practice make the truth their own, for religious truth differs from all others in this that to become a real possession it must be acted on. He that doeth His will shall know of the doctrine. And so by a daily ripening and perfecting in the faith it becomes not only a body of accepted truths but takes a transforming possession of us. We become incorporated with it and it with us. The Gospel lives, burns, shines within us. Nay, more, it reveals a person; and Christ himself, by His spirit, more and more pervades, indwells, vivifies, glorifies us. It is a double possession; we are in Him and so saved by Him, He is in us and we are progressively transformed by His life. We advance, by each act of loving obedience and worship, more and more in the divine sonship, and in Christ become sons of God.

Let us refer to another of our Church's characteristics, namely: Her preservation of the two

seemingly opposing principles of Conservatism and Progress. She has parted with neither, she keeps control of each. She finds her warrant for so doing in the life of God Himself. He is the same unchangeable Being; He is the same yesterday, to-day and forever. Yet as we tremblingly gaze into the Divine Life we see there also a law of Progress. From all eternity He dwells in His unchangeable grandeur and all sufficingness, yet wills the creative action. Thus time and space, ether and matter came into existence as a mirror of His own Wisdom and Beauty and Goodness and Love. The Church, which He bought with His own precious blood, evolving it out of the primal creation, He formed to exist for all Eternity. As the new creation it reflects also the two principles of His own Divine Being of fixedness and mobility. The Church, indwelt by Jesus Christ and the Holy Spirit, is the luminous life-giving organism in which each member makes progress towards God. Like her Lord on Mt. Tabor, she is possessed of an inner Divine Light and Life which vivifies, exalts and transfigures her. As she possesses and is possessed by the Eternal Wisdom she abides in a divine constancy. The gates of hell cannot prevail against her life, the powers of evil cannot silence her witness. She may be wounded, as was her Lord and Spouse, in the house of her friends, but, however outwardly disunited, yet she will continue to proclaim the faith of the creeds. No discoveries can alter the facts they enshrine. The Church has upon her the mark thus of the constancy of God.

Yet, as a living Church with a mission to every generation of mankind, she must be alive to meet every developing need of humanity. She must enter into man's growing intellectual, moral, social life — yea, into his literary, musical, artistic one. Her mission is to mankind; to lift mankind upward and Godward; to ameliorate the condition of servitude and labor; to undo the chains of the slave; to bless every investigation and effort for the advancement of humanity; to mitigate the evils of war; to quicken all philanthropic enterprises; to enlarge men's hearts towards their fellow-men. And so in the domain of truth, while she is immovable in declaring the faith once and for all revealed, allowing of no alteration by addition or diminution, rejecting the modern heresies of Protestantism, and the equally modern dogmas of the Papal Infallibility and the Immaculate Conception, yet she possesses the power to meet by her definitions the newer aspects of human knowledge in science and philosophy, and show how conformable they are to revealed truth. She stands thus in no conflict with the discoveries and ascertained results of modern sciences. She has to make no excuses for the condemnation of a Galileo or a Copernicus. She does not fear any established results of the higher criticism. She, in calm security, possesses her deposit of truth, knowing that every difficulty in the future, as in the past, will only confirm the Catholic faith.

Another glory of the Anglican Church is her Humanitarianism. I do not merely mean her philan-

thropic spirit. Thank God, that is growing in all Christian bodies. As the great motive of the Incarnation was love, so the Church, rising above the dust of her controversies, is being more enkindled with what alone can recover her effectiveness. It is being realized that charity must not be the dole of her riches, but the ministration of personal service. And so in the Church there have arisen, among other agencies, Religious Orders and bands of men and women, more or less consecrated, and in more or less public ways, who have gone forward to speak as man to man, and to aid, by personal sympathy and counsel, their poorer and more struggling brothers. But it is also fair to say that in the great progress of civil and religious liberty the Anglican Church has played no insignificant part. We are surrounded by our great political blessings, which, in large measure, come to us through the aid and cooperation of the Church. The great act of Magna Charta in which our English forefathers asserted their liberty was secured by the cooperation of Langton, the then Archbishop of Canterbury, although it was subsequently condemned by the Pope. And may it not be remembered by us Americans, that Washington, and the large majority of the signers of the Declaration of Independence, who took their lives in their hands by so doing, were Churchmen?

The Church thus comes to men like her Master, not merely to offer a future reward, or to save men from the penalty of sin, but to save from sin now

by breaking its chains; not to offer merely a future heaven, but so elevating man that he may have a heaven within himself. She comes teaching men that in the unselfish life lies the secret of happiness; how, emancipated from the show and ambitions of the world, to live both strenuously and simply, how to walk contentedly, happily, joyfully, as in the midst of the abiding city with angels and saints about us, and the eternal Light and Life in our hearts.

I do not ask you how it is that the Church develops this interior life within us — you will all cry out, “It is by the Church’s sacramental system.” She not only places Christ before us in her Christian year, but brings us into active contact with His own life and being. For us Churchmen He is no historic figure, no ideal or example found in a book. He is no distant Lord enthroned on some far off throne. He is in us and we are in Him. He united us to Himself first in holy baptism, ordained and sealed us with His Spirit in confirmation, cleansed us with His precious blood in absolution, transformed us by the indwelling gift of Himself, bestowed in the Holy Eucharist. He abides in us, our life, our joy, our peace; our tranquillity, our abiding possession; our sure defense in life and death, our song and our salvation. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil. I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

II

Now, let us turn to the other side of our subject: Church Parties. The term, though often used, is an unfortunate one. There are schools of thought amidst us, but few can be said to belong so exclusively to one as not in part to be in sympathy with another. Parties do not exist among us as in national life. We are first and last Churchmen, bound together by grace, by a stronger tie than makes us citizens of a country.

The differences existing relate to matters of policy, statements of doctrine, forms of worship. It is a token of our Church's strength that she does not seek to crush individual thought and action. True spiritual strength is found in union with diversity, not in an enforced lifeless uniformity.

In the coming Convention, questions of policy will be discussed, and strong conviction may express itself in strong terms. Superficial lookers-on may talk about our factions. The secular newspapers are not unlikely to regard the debates and votes as recording the triumph of one side over another. They mistakenly regard the Church synod as like unto a political convention. But the underlying principle upon which it proceeds is intrinsically different. In the political convention the object is, by the strife of debate and combination of forces, to discover the will of the majority. It is not so in a Church assembly. Our object is not to discover what is the will of the majority, but what is the

mind of God.* He makes His mind known to us by the guidance of the Holy Spirit, and by the harmony of the various orders in the Church. For there are three distinctive bodies assembled in the Convention. There is the House of Bishops, who sit by virtue of their consecration and as representatives of the Apostles. There are also the clergy, four sent from each diocese. They do not represent, as our members of Congress do, an equal number of constituents. They are chosen by their dioceses just as the United States Senators are chosen by the legislatures of their States; and so likewise it is with the lay delegates. The clergy and the laity, however, represent their respective degrees and orders of priesthood in the body of Christ. They come, all three together, to consult and learn what is the mind of their Divine Head. He makes His will known by the guidance of His Spirit, and by making men to be of one mind in an house. It is thus by the agreement of the several orders we humbly believe we know Christ's will.

Again there are allowed differences of ritual in the Church, the object and purpose of which allowance is often misunderstood. As an integral part of the Catholic Church, we have inherited our liturgical service, with its ancient ceremonial. The inroads of Puritanism and the chilly Erastianism of the eighteenth century impaired the Church's worship. It left the Church in the condition of a building with walls standing but somewhat burned and damaged by fire. We have simply been restoring our old

homestead and recovering the dignified furnishings of our Catholicity. "The Lord hath ransomed Jacob from the hand of him that was stronger than he." It is a foolish remark to count Ritualists as Medievalists. No sane person wishes the return of the Dark Ages. It is an equal error to say we adopt ritual in imitation of Rome. Nor does it come from any desire for union with Rome. Union with Rome, while she maintains her present position, is impossible, indeed unthinkable. What is being done throughout the Anglican Communion, and it is the exclusive mark of no one school, is to claim our own as a true branch of the Catholic Church, and to make our services more devotional and more worthy of an offering to God.

The amount of ceremonial in any particular locality or Church must necessarily differ. We are no less one family because the costumes of its separate members are not absolutely alike. God, who makes Nature one, yet in the diversities found in every human face, in the leaf on every tree, shows that He hates uniformity. There may be a diseased desire for an absolute uniformity in matters of detail, as well as an unwise and unbridled license. Where, true to our inherited faith as enshrined in our Book of Common Prayer, the ceremonial is not so excessive as to center attention on itself, it is a useful teaching agency and an aid to the soul in its devotions. Thus the division in our Church respecting ritual is at the best but a superficial one. We may, in regard to it, quote an old saying: "We are divided super-

ficially as the waves are divided from one another, but nevertheless are one, as the great underlying ocean is one."

There are differences of a doctrinal expression among us. This is often made a target by our critics. It is true these differences exist, but it is well to observe the theological distinction between dogmatic and systematic theology. By dogmatic theology we mean the great underlying essential facts of the Christian faith and the accredited dogmas which express and guard them. By systematic theology, the philosophical conceptions and explanations which unite them scientifically together.

Now, concerning the first, there is comparatively little difference between us. It is the grossest of slanders to say any of our Bishops do not believe in the facts of the Incarnation or Resurrection, as stated in the Creed. Our Church is practically at one in all that the creeds declare, and as a late pastoral of the Bishops stated, fixedness of interpretation is the essence of the creeds. In respect to the second as held by the great majority of Churchmen, their speculative differences do not affect the essentials of the Faith. Allow me to give a personal illustration of this. Some years ago, in conference with the great, noble, evangelical leader, Dr. Vinton, we discussed the differences between us relating to the crucial question of the Holy Eucharist. Beginning with that in which we agreed we found that we were in perfect accord on these points. We each believed that, for a valid Eucharist, it was necessary there

should be an Apostolic Ministry validly ordained, together with the elements commanded by our Lord, and the serious use in public service of the words of institution and prayer. We were also at one in the necessary spiritual conditions for a rightful approach to the Great Mystery, and no one could declare more earnestly or warmly than my friend did that that which the communicant received was indeed verily and truly the Body and Blood of Christ. We were thus at one in our dogmatic belief. Where we found ourselves to be at variance was when we attempted to explain, in philosophical language, what is indeed inexplicable, *how* the outward and inward parts were sacramentally identified.

The schools of theology of which we are speaking were known, till late in the last century, as the High and Low, and now more popularly are called Catholic and Broad. What we would emphasize is that each stands for one element of the truth as it is in Christ. The old Low Churchman represented specially the evangelical or subjective side of religion. He dwelt upon the sinfulness of man's nature and his redemption by the atoning efficacy of Christ's cross, the necessity of conversion and a living faith. The High Churchman gave emphasis to the objective aspect of religion. Christianity had come into the world as an institution. An Apostolic Ministry was essential. The Sacraments were the ordained channels and instruments of conveying grace. The two schools were not in principle exclusive of one another. The truth lay in a wise combination. To-day we are

in the presence of two other seemingly opposite schools. There is the Broad or Rationalistic school. It is governed by the modern system of investigation. It seeks to present Christianity in accord with the discoveries of science and the demands of modern thought. It is impatient of traditionalism and trusts itself to the guidance of reason. The Catholic school, on the other hand, rests more on authority, on the guidance of the Holy Ghost as expressed in the collective wisdom and experience of Christians throughout all ages.

Now each system apart from itself, when pushed to the logical extreme has its own danger and leads into fatal error. The Subjective, or Low Church school of thought, unbalanced by the objective side of religion, leads to a denial of the Sacraments as instrumental and effective signs of grace. The Broad or Rationalistic school leads in its logical extreme to a denial of authority and the Church's inherited dogmatic faith. The extreme Catholic, or Pro-Roman one, by an excessive devotion to centralization in government and an impatience of diversity and a desire to be wise about that which is fitting, turns to the Papacy and to Western theological scholasticism.

But these errors lead to their own cure. The strong and inherent power of our Church is no more forcibly shown than in her inherent power of self-purification. She needs no inquisition or courts of law to do this. The faith is not preserved by ecclesiastical trials. Extremes tend to their own elimina-

tion. And so we have found the extreme Low Churchmen, in their denial of a true priesthood and sacramental grace, seceding from the Church, and founding a new sect called the Reformed Episcopalians. It was the honest and logical outcome of their theology. Likewise Catholics, who have become Pro-Romans, believing in the divine power of the Papacy, naturally gravitate to Rome. They go out from us because they have ceased to be Catholics, and become Papists. The Rationalistic Broad Churchmen, who deny the fundamental facts of the creed, unable to satisfy conscience and honor, by reading into them contradictions to their original meaning, find their relief, as many of them have and are doing, in abandoning the ministry. But the great mass of Churchmen, united in a common faith, one which the Church has held from the beginning and proclaims to-day throughout Christendom, grow more and more unitedly together; and aroused by the splendid mission of our race are more and more enkindled with the divine enthusiasm to press on the Kingdom of Christ. God has marvelously preserved the Anglican Communion from disruption and decay. He did not give her up in the coldness of the eighteenth century. He will not reject her now. She has a great future. She can accomplish it if divine charity unites us more closely and trustfully to one another and inflames our hearts with the spirit of heroic self-sacrifice for the service of God and our fellow-man.

III

The questions which will be presented before the coming Convention most interesting to the public will be the establishment of the provincial system, the rectification of the name of the Church on her title page, and the upholding of the sacredness and indissolubility of Christian marriage.

The question of marriage is perhaps the most important. The only argument of worth in favor of allowing the innocent party to re-marry in a case of divorce, is to be found in a saying of our Lord. But scholars have pronounced this text to be so uncertain that we cannot safely base an argument upon it; and if it were correct, our Lord is said not to be revealing the law governing Christians but that in relation to the Jew. Under the Gospel, Christian marriage was to bear witness to the indissolubility of Christ's union with His Church, and however hard it may be in certain cases for a Christian to bear the witness, Christ has promised that "My grace shall be sufficient for thee."

The great work of course of the Council is to quicken the missionary spirit within our Community, and to promote Christian fellowship. Follow the Council with your prayers and offer frequently the Holy Sacrifice for a blessing upon it. Let nothing discourage you, let nothing make you afraid. There have been dark days and evil days; days when men's hearts failing them for fear they have cowardly deserted their posts. Days when they were tempted

to stretch forth a worldly hand to save the Ark. But there is a Heavenly Light shining within the Church. There is a Divine Power within her, against which the gates of Hell cannot prevail. Let us take courage and go forth. Offer the Holy Sacrifice and put your trust in the Lord. The great doctors of the Catholic Church, who in their day did valiantly for the faith, are with us. The departed worthies of the Anglican Church look down upon us from their thrones in glory. They send up their ardent intercessions in our behalf. The watchman on the mountain-top cries aloud: Arise ye! get ye up unto Mount Zion, unto the Lord your God! For thus saith the Lord: Fear ye not, O Israel, neither be thou dismayed. Refrain thy voice from weeping, and thine eyes from tears; for I the Lord am with thee and will save thee. I have loved thee with an everlasting love, and have redeemed thee. Be glad and rejoice! And it shall come to pass, that like as I have watched over thee, to pluck up and to break down and to throw down, and to destroy and to afflict; so will I watch over thee to build and to plant, saith the Lord.

RESURRECTION LESSONS

A SERMON PREACHED AT THE CHURCH OF ST. EDWARD

THE MARTYR, NEW YORK

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Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. St. Matt. xxviii, 5, 6.

THE resurrection of Christ is the hard adamant fact upon which Christianity rests. It is the great credential of Christ's mission. It is the foundation of our Christian hope, "for if Christ be not risen we are yet in our sins." The difference between Christ's death and His resurrection is this: by the sacrifice of Himself, Christ made an atonement for mankind, by His resurrection He became the source of our justification. "He died for our sins," we read, "He rose again for our justification." As crucified He is our propitiation, as the conqueror of death He is the source of our new life.

One of the many, certainly one of the dearest, proofs to the Christian of His resurrection is our Lord's own prophecy that He would rise. "He is not here," said the angel, "for He is risen, as He said." "As He said!" How the loving heart trusts itself to, and rests on, our Lord's promises. Believing in Him she knows all He said must be true. He made many prophecies, all of which came to pass. He prophesied as no philosopher or religious teacher ever did, that His word should go throughout the world, and so it has come to pass. He prophesied

that ere that generation should pass away Jerusalem would be destroyed, and it came to pass. He prophesied that the simple act of a loving soul, breaking a box of alabaster over His feet should be told in all the world as a memorial of her. We know that this prophecy also has been fulfilled. He prophesied that St. Peter would deny Him; that one of the Apostles should betray Him; that all of them would desert Him. He prophesied that He would be delivered into the hands of wicked men and crucified. It all came to pass, "as He said." He declared how that on the third day after His crucifixion He would rise. The prophecy was made known both to His friends and His enemies. And so it came to pass "as He said." The loving heart that believes in Jesus believes in His power, and trusts His word. The body of the crucified Jesus, that very body which was taken down from the cross and laid in the tomb, rose from out it. "I know," said the angel, "that ye seek Jesus which was crucified. He is not here, for He is risen, as He said."

To understand this act of our Lord we must remember that His death, or the separation of His human soul from His body, was accomplished by His own act. "I have power," he said, "to lay down my life, and I have power to take it again." It was not the pain of the crucifixion that brought about the separation, but His own act, by which the spirit was loosed from His body. To certify it to us He uttered the loud cry, and by His own word commended His spirit to the Father. But though the

soul and body were thus temporarily separated, neither was parted from His divine nature. To use an old patristic illustration, they were like the warrior's sheath and sword, separated from each other as the soldier draws the latter from its scabbard. He holds the sword in his hand while the sheath hangs by his side. Neither are separated from his person. So it was with the body and soul of Christ. Though separated from each other, neither was parted from His divine nature. Consequently His body could not, like our bodies, die. His body could not see corruption. Our bodies being disjoined from the soul, their life principle comes under the disintegrating forces of nature. This is necessary in our case, in order that in our new spiritual body derived from Christ we may rise. But our Lord's body being connected with His divine nature, which was the further and supreme source of its life, was indestructible. As it lay in the tomb it was not only guarded by angels, but, as connected with His divine nature and person, an object of their adoration.

Our Lord's soul being separated from His body, went, as we know, into Hades, and there "preached," as St. Peter tells us, "to the spirits in prison." All departed souls up to that time were detained, for as yet, no one, as we read, "had ascended into heaven." Heaven, or the soul's union with God in the beatific vision, could not be attained until the Incarnation. It was attained first of all by the humanity of Christ, through union with the divine

nature, and mankind can only attain this proffered end through union with the humanity of Christ. Until our Lord came this end could not be reached by man. He has provided the means for our attainment of it through His church and sacraments. He provided for those who had preceded Him by going into the place of departed spirits, and there communicating to them that same life He communicates to us in the sacramental system. The holy souls who were detained had received from the forerunner, John the Baptist, knowledge of His advent. When our Lord came to them, by communicating Himself through His loving utterances, those good and holy patriarchs and prophets became "the spirits of just men," or men justified by faith, "made perfect." When our Lord had completed this work in the under world, His soul reunited itself to His body, and then He rose. It was not, however, like a coming back to His former condition. It was not like the resurrection of Jairus' daughter, or that of Lazarus. They returned to their former natural life. They would still have to die, but by the reunion of Christ's body and soul, human nature in His person passed through death. Death could have no more dominion over Him. Creation passed on in His person to a new stage of development. He became the completed new head of a new race; a new race of human beings, who by their union with His nature could pass on to a higher stage of existence. Man is by nature immortal, but eternal life or resurrection to glory is only secured through union with the risen God-man,

Jesus Christ. Jesus Christ is the head of this new race, made capable of attaining to future union with God in glory. In Jesus Christ, those who are one with Him are elevated to a permanently divinized condition with its vouchsafed security of eternal bliss.

Consequently we can see why Christ did not appear to Pilate, and Caiaphas or His other enemies. One reason was He had done His work with and for them. The works of God in the spiritual order proceed as in the natural order, from stage to stage, with ordered and fixed regularity. One geological period succeeds another and never returns to a past condition, so too, Christ had in His public life done His work for humanity. He had completed one portion of His work. His work for the world was now over and done. "I pray not," He now said, "for the world, but for those Thou hast given me out of it." So in this new stage of creation into which humanity had passed, Christ gathered about Him those and those only who were His, and who were becoming participants of His nature. Imperfect as yet, weak as they had been, nevertheless they were those God had given Him. They were His sheep, the lambs of His own fold, the sinners of His own redeeming. He appeared thus to them and to them only. They were His dear children. He called them by the most endearing terms. He comforted, restored, reestablished them in Himself. The work of the new or developed creation thus advanced a stage to its completion. It is founded in union with Himself and His risen person.

Let us consider now some lessons from His various appearances to those He loved. He first appears in the garden to Blessed Mary Magdalene. As the Holy Virgin is a type of the Church in its purity, so Mary Magdalene is a type of the Church pardoned and restored. As in the garden, man, tempted by woman, fell, so in the garden is woman made the apostle to the Apostles, and brings the knowledge of the resurrection. There in the garden God had withdrawn the superadded manifestation of His presence with its gift of grace, here by the manifestation of Himself He gives knowledge of its restoration. There he had punished woman's inconstancy, here He rewards her fidelity and devotion. At the cross our Lord spoke not to her as she heroically waited beside Him; now He makes up for that silence which she so humbly accepted, by speaking first to her.

His resurrection is not only an object lesson and proof of the future to all those who are re-created in Him, but also a pledge of our future recognition and union with those we love. Natural ties and relationships have only a natural endurance, but ties formed in grace have on them the seal of eternity. The love of the Magdalene for her Lord was to be permanent, and her recognition of Him and His word to her were to be a pledge to us. "Touch me not," He said, "for I have not yet ascended." It was not to forbid her loving embrace, but to spiritualize and elevate it. She must come to realize the higher and more spiritual union between them. "Touch me

not," He says not now in the old human way, for I am not yet ascended. His word contained, however, the promise that when He had ascended He would not be separated from her. He said the same, indeed, to His disciples. Not only would the Holy Spirit be with them, but "I will come unto you." Abiding in His Church He would provide the means by which those who loved Him might not only kiss His holy feet, but receive Him into themselves. He would make Himself known unto them in the breaking of bread. He would feed them with the spiritual food of His most precious body and blood. He would gather their hearts and wills, their bodies and souls, into union with His own. His life would flow into their life; His virtues into them, transforming them, as they corresponded by faith and hope and love with His gift of grace. This transformation and future elevation into glory and secured condition of sinlessness and bliss no other system so fully as that of the Catholic Church and its faith and sacraments secures and makes known.

Again, consider how our Lord sought out the two wandering disciples, on the Emmaus Road. If He first appeared to the great, generous, courageous, intensely loving penitent, He next would shepherdlike seek for the straying sheep. These two disciples were in their depression wandering away from Jerusalem. They, in great distress of mind, were losing their faith. They had received a great shock. Like unto persons in our own time, they had set before them the work Christ was to accomplish.

They had conceived the kind of Kingdom He was to establish. It was to revive the ancient splendor of David and Solomon. The Roman yoke was to be broken, and in all their magnificence the ancient prophecies of a temporal kingdom would be fulfilled. So too, now, many are looking for some outward triumph of Christianity, when the world will acknowledge its supremacy, and submit itself to its rule. But as the world rose up against Christ, so finally it will rise against His representative, the Church. "When the Son of Man cometh will He find faith on the earth?"

To the wandering disciples the glory that once surrounded Christ had faded away. They were disconsolate and sad at heart, and the light of faith was flickering in its socket. Then Christ puts Himself beside them. He lovingly stoops to their condition. His object is to aid them in the recovery of their faith. Little by little He opens their minds to the inner and true meaning of the Scriptures. The Messiah they looked for was not to come in the pomp and glory of an earthly King, He was to conquer by suffering. He was to be afflicted for His brethren's sake. By his stripes we were to be healed. He was to be the priest and victim, the Lamb of God, and of His atoning death, the law, the prophets, and the psalms bore concurring witness. And as He spoke, their hearts burned within them and their faith revived and finally their eyes were opened and they knew Him, as He made Himself known in the breaking of bread.

How common is that experience of the soul's recovery of faith. It is the work of Christ and the Holy Ghost. Restored faith is the result of an acceptance of the Church's traditional interpretation of the Scriptures, and our cooperation with the grace. For we Christians live in two worlds: in the natural and material world, and that new order or world Christ has established. The natural world is upheld by God, Who is imminent in it. All its activities, and we ourselves, are upheld by the Divine power. In this world we see and know by our natural powers of reason and conscience. But the other or spiritual world, the new spiritual organism, is upheld by the God-man, Jesus Christ. What Almighty God is to the natural world, that the incarnate God is to the new spiritual world. The first is sustained by God's power, for all power comes from God; the second is sustained by grace, and grace comes forth from the humanity of Christ. In the first or natural order we walk by reason, experiment, and sight; in the other we walk by our natural powers illuminated by faith. We are in a new environment. We have the Holy Spirit in us. We have also the gift of illuminating grace, so we walk by the light, not of mere reason, but of faith.

This explains to you, beloved, why not many mighty or wise in their own conceits are Christian believers. In our time we find many intellectual persons, some of whom call themselves higher critics, who disbelieving in the supernatural, or minimizing it, are denying the miracles of the Old and New Testa-

ment, and such fundamental facts of the Christian faith as our Lord's birth of the Blessed Virgin, and the resurrection of His crucified body. They are either persons like most of the German critics, who are yet in the natural order, and not being members of the Holy Catholic Church, are not in the reception of all the sacramental means of grace Christ has left, and so are living without the sphere of the divine illumination. They are mostly moral persons, leading good useful lives, for it is in the interest of the great enemy of souls to leave such without special temptations. There are others, some in our own communion, who not corresponding with that environment as members of the divine organism of the Catholic Church, and walking chiefly by the light of natural reason, have fallen into like errors. It is impossible to convert such by argument. It can only be done by the grace of God, leading them to give up their own opinions, and to submit like little children to the decisions of the Catholic Church, in which Christ and the Holy Spirit dwell, and through whose united voice They speak. Faith, dearly beloved, is the gift of God, and real faith, as Dr. Pusey wrote, is entire. It accepts all that Christ says because He says it, and it listens to the teachings of the Holy Church as to a spiritual mother.

Again, take our Lord's appearance to Blessed Peter. Christ first seeks the wanderers, then sends His word of welcome to the broken-hearted Apostle. He had prayed for Peter especially. He did not pray that Peter should not deny the faith, for he

did so. He made no prayer or promise of his infallibility. We know this by the result, for Peter who confessed our Lord to be the Son of God denied the faith when he implied He was but a man. But Christ prayed that denying the dogmatic faith, Peter's faith in Himself should not fail. And though he did thus fall, nevertheless our Lord by His look won Peter to true though bitter repentance. And now we behold our Lord in the day of His resurrection restoring Peter to the Apostleship and the place in it he had forfeited. He was the first of the Apostolic College; he was the foundation layer of the new kingdom; to him were given the keys to open it to Jew and Gentile; he was to guide the sheep and feed the lambs; he was to bring in the sheep of the old dispensation and feed the lambs of the new. This duty did not involve his having any authority over other shepherds or imply that there were other shepherds to be under him. Such an idea is rendered impossible by our Lord's saying, when St. Peter asked what his brother Apostle John should do, "What is that to thee?"

We joy in St. Peter's restoration and find in it also a promise and pledge of our own; no matter how far we have gone astray, or however we may have lost our gifts of grace, Christ can restore them to us. Man says the past cannot be recalled. God says it can. "I can blot out thy iniquities." He can re-create the soul, He can give back all the graces we have wasted. He can restore the soul to the fullness of its lost heritage. And we see how, in the days

of His resurrection, He established the means for this rehabilitation. It was at this time He established the sacrament of Baptism, and also gave to His Apostles the power of absolution. The order, we perceive, of the administration of the sacraments is different from the order of their institution. For we find Baptism and Absolution instituted after that of the Blessed Sacrament. Why is this? Because it belongs to our Lord's kingship, to make subjects of His kingdom by Baptism, or restore them by His royal power of pardon. The sacraments of Baptism and formal Reconciliation were therefore established in the days of His resurrection. He breathed on the Apostles and said, "Whosoever sins ye remit, they are remitted," and thus left in His Church the power of restoration to penitents. It is a wonderful gift, for by the sacerdotal absolution not only is forgiveness sealed, but the stains of sin are removed and a gift of grace is given to fortify the soul against future temptation. Do not, however, suppose that our public absolutions, in our public prayer or communion office, are the exercise of this sacerdotal power. They may avail for the removal of the dust of infirmities which settle upon our souls, but they are not the exercise or communication of that gift of absolution. For that is a judicial act, and so necessitates the confession of sin to God made in the presence of the priest. In the early church confession was public, and penances were severe. So severe was the penitential discipline that it led many, in the third and fourth centuries, who believed

in Christianity, nevertheless to refuse to be baptized. So the church under her spiritual guidance wisely altered her discipline. What a blessing this is to humble and loving souls. Ask any who use this means of grace what are its results. The largely concurrent opinion and the lives of the saints bear witness to its efficacy and power.

Lastly, let us consider the appearance of our Lord in the upper chamber. The terrified disciples have closed and barred the doors for fear of the Jews, when suddenly the thin air seems to yield before them and our Lord appears in the midst. He comes not only to forgive and restore, but to be in the midst of His Church, its abiding strength. Thus the true church of Christ has within it a resurrection power. Nothing can destroy it. The Roman Empire plotted its destruction and sought by persecution to stamp it out. The great flood of barbaric invasions swept over Europe, but failed to sweep it away. The rise of Mohammedan fanaticism which once seemed to threaten its destruction, met finally its own defeat. Heresy after heresy rose within the church, but the Holy Spirit speaking through the church's ecumenical councils, preserved, by new definitions, the faith which had been received from the beginning. The worldliness and sensuality, which invaded the church from within and presented so ghastly a spectacle at Rome in the tenth and other centuries, passed away conquered by religious orders and the lives of the saints.

The modern spirit of rationalism can no more

overthrow the Catholic faith than that of former attacks. As the discoveries of Copernicus and Galileo only made more clear the faith they seemed at first to contradict, so the discoveries of modern science are only strengthening the Catholic position respecting God and Christ. The disintegrations of Protestantism are showing to thoughtful men the necessity of having some more solid basis of belief than that of "the Bible and the Bible only." Attacked again and again as the Church has been by the winds and waves which have seemed almost to engulf her, nevertheless the earnest cry of the shipmen has caused Christ to rise and at His rebuke there has been a great calm.

Of all portions of Christianity perhaps none have gone through greater trials than that of the Anglican Church. For more than a century she was struggling with Protestantism on the one hand, and Papalism on the other. She was almost crushed out of existence under the iron heel of Cromwell. The secession of the non-Jurors drained her episcopate of its learning and its spiritual life. The Erastianism of the eighteenth century and its cold legality scarce left her alive. The bitter and ignorant opposition of the nineteenth century to the revival of the Church's life, drove many of her devoted sons to Rome. Yet in spite of all opposition, the validity of her orders and efficacy of her sacraments have demonstrated themselves by their results. The body that was thought to be dead has arisen. The Church has vindicated her Apostolic descent and catholicity.

The Religious life for men and women has been revived. The Holy Sacrifice is being offered daily on many altars. The ceremonial and ornaments that mark the Real Presence of Christ in the Eucharist are being restored. The Church, filled with a fresh love for her Lord and zeal for humanity, is going forth to a world-wide mission. Angels are guarding her. The saints are interceding for her. The Holy Ghost is inspiring her. Her sons and daughters are being found in every part of the world among the heathen, and the worse heathen in our great city slums; yielding up their lives in the Master's service. It is a glorious and blessed cause.

What part have we in this work? How do we stand towards it. Are we letting it pass by unheeding the call for help? Are we too absorbed in pleasure, or gain, or the world's interests to recognize it? Are we missing the day of our visitation and its eternal reward? Are we doing what we can and all we can for the great cause? There is none greater on earth; none dearer to God, none more profitable for our own and other souls. Upon the Catholicization of the Anglican Church hangs the destiny of Christendom. What shall we personally do toward it? What reply shall we make to Christ's call? One thing is there, and one thing only, in this world entirely worth knowing, and that is God's will in our regard. One thing is there in this world, and one thing only, entirely worth the doing, and that is conformation to His will.

ANALYSIS OF MEDITATIONS ON THE HOLY GHOST

Come, Lord Jesus, dwell in Thy servants, in the fulness of Thy strength, in the perfection of Thy ways, in the holiness of Thy Spirit, and rule over every hostile power in the might of Thy Spirit and the glory of Thy Father.

INTRODUCTION

*The Holy Ghost lost by the First Adam, Restored in the
Second*

I. THE LIFE OF MAN IN THE FIRST PARADISE, THE SHRINE OF HOLINESS.

1. The body radiant with light.
2. The soul indwelt by the Holy Ghost.
3. The access to God in love.

II. THE EXPULSION OF MAN FROM PARADISE, WHEN BEREFT OF THE HOLY GHOST THROUGH SIN.

1. The sacrilege of the primal disobedience.
2. The merciful withholding from the "Tree of Life."
3. The Cherubim barring the way.
4. Death the only escape from the dominion of Satan.
5. It must be death *to* sin, not death *in* sin; the death of a being who, by perfect obedience and love, makes death a victory.

III. THE RESTORATION OF MAN TO PARADISE AND THE RETURN OF THE HOLY GHOST TO FIND HIS HOME IN MAN.

1. The tradition of man's home, lost, but not forever.
2. The veil before the Holy of Holies.
3. The blood dashed against the Cherub-wings in vain.
4. The rending of the veil when "on the Cross death died." The living Blood.
5. As souls of believers under the Old Covenant or the New pass on through the death of Christ, the Holy Ghost returns to dwell in them in mighty power.
6. We have "right to the Tree of Life"; the Angels are *round about* us, as we ascend, with Jesus, the Eternal Throne.

*The Holy Ghost coming to us from our Lord at the
Right Hand of the Father*

I. OUR LORD WENT TO THE FATHER, FOR THAT IS WHERE HE BELONGS.

1. In our ascended Lord we behold the true "dignity of human nature."
2. All the purposes of God are to be accomplished through the Sacred Manhood of our Blessed Lord.
3. Our Lord gives Himself to us that we may rise and ascend with Him to the Father.

II. OUR ESCAPE FROM THIS WORLD IS BY DEATH.

1. Our Baptism "of water and of the Spirit" was "a death unto sin and a new birth unto righteousness."

2. Our Absolution is a setting of the Cross between us and our sin.
3. Our Communions are a sharing in the Life victorious over death.

III. WE BELONG TO A KINGDOM THAT IS NOT OF THIS WORLD OR FOR THIS WORLD.

1. If we are on our way to the Father the world will be against us.
2. The Church on her course showers blessings even on her enemies, but she is not a great therapeutic institution or a socialistic reform.

The Holy Ghost Convincing Us of the Sin which is Within Us

I. THE LOVE OF THE SPIRIT AWAKING US TO OUR OWN PERSONAL SINS.

1. The moral law a fact of immediate consciousness. To break it brings uneasiness, not penitence.
2. Positive laws a fact of experience ; but laws deal with sinful acts, not with sinfulness.
3. When God reveals Himself to the soul a new relation emerges. Then sin involves treachery and unbelief.

II. THE HOLY GHOST PIERCING US WITH FEAR AND SHAME.

1. Our Lord's Ideal for each of us.
2. What it is to disappoint our Lord.
3. Penitence the foundation of all holiness within us. No true penitence without joy.

III. THE HOLY GHOST NEVER CONVINCES US OF SIN WITHOUT POINTING US TO A SAVIOUR FROM ITS GUILT AND POWER.

1. The worst consequence of sin is sinfulness.
2. Our Lord has felt the horror of sin that we may learn to hate it.
3. True penitence, leading to pardon through the Precious Blood, opens the way for the Holy Ghost to accomplish in us the full purpose of His Love.

The Holy Ghost Carrying us forward from the Life of Earth into the Life in Heaven

I. LOVE OF SELF FOR SELF.

1. Not a matter of commandment but of instinct, the instinct of self preservation.
2. Natural love of kindred and neighbors is the extension of love for self into a wider sphere.

II. LOVE OF GOD FOR SELF.

1. We rise from stage to stage by pain, the pain of unsatisfied desire, love takes the way of the Cross.
2. As we ask for higher things we gain them.

III. LOVE OF GOD FOR GOD.

1. "We give thanks to Thee for Thy great glory." We love God because we find Him so worthy to be loved. We love Him for His own sake.
2. This life but the prologue to the next.
3. The joys of Heaven the result of the sufferings of earth.

IV. LOVE OF SELF FOR GOD.

1. Self-love emerges, but transfigured and fit for Heaven.
2. God's delight in His redeemed.
3. The *Misereres* of earth pass into the endless *Alleluia* in Heaven.

The Holy Ghost Witnessing to the Final Victory of the Church

I. EVERY EUCHARIST A PROPHECY OF THE TRIUMPH OF THE SAINTS.

1. The tragedy of Mt. Calvary becomes the marriage feast of joy.
2. Our Lord's *Actus Caritatis* for
 - (a) The repairing of the wounded majesty of His Father.
 - (b) The salvation of sinners.
 - (c) The sanctification of the faithful.

II. EVERY GOOD COMMUNION A SHARING IN THE GLORY OF THE RESURRECTION.

1. Our lives to be a continuation of the Easter festival.
2. Our Lord unites us with Himself to present us to the Father, and work through us for the souls that He loves.
3. Making our communions with a definite expectation of conquest over sin.

III. DEVOTION TO THE BLESSED SACRAMENT.

1. The value of a "special devotion" to develop piety.
2. The ritual of faith and the ritual of love.
3. The Eucharist a social act, an anticipation of the mutual love of the redeemed in Heaven.

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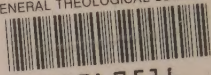
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